DOCUMENT RESUME

ED 128 107 RC 002 088

AUTHOR	Roessel, Robert A., Jr., Ed.
TITLE	Indian Education and the Classroom Teacher.
INSTITUTION	Arizona State Univ., Tempe. Indian Education Center.
REPORT NO	BE-522
PUB DATE	61
NOTE	321p.; Papers from "Indian Education Workshop," second session of summer school at Arizona State University (Tempe, Arizona, 1961). Page 47 will not reproduce completely
EDRS PRICE	MF-$0.83 HC-$16.73 Plus Postage.
DESCRIPTORS	Academic Achievement; Acculturation; *American Indians; Bilingual Education; Bilingualism; College Students; *Cultural Awareness; Cultural Background; Dance; Doctoral Theses; *Educational Development; Elementary Secondary Education; History; Language Research; Music Appreciation; Reading Development; *Resource Materials; Second Language Learning; *Student Research; Tribes; Verbal Ability; *Workshops
IDENTIFIERS	*United States (Southwest)

ABSTRACT

The 12 participants of Arizona State University's annual graduate workshop in Indian Education were public school teachers, a superintendent, and a student in social work. Prepared by the participants, these 13 papers relate directly to the American Indian's education: "Education for What?", "San Carlos Apache Indians", "The Pima", "The History and Culture of the Havasupai Indians", "Back to School With the Apache Indians", "The Mohave Indians", "Navajo Culture", "An Indian Dance Unit", "Arizona Indian Music", "Developing a Background for Reading Experiences", "Resume of Remarks Presented by Guest Speakers", "Summary of Three Doctoral Dissertations", and "Summary of Select Articles on Indian Education". The three dissertations which are summarized are: "Shonto: A Study of the Role of the Trader in a Modern Navajo Community" (1958), "The Hispanic Acculturation of the Gila River Pimas" (1955), and "Patterns of Communication and the Navajo Indians" (1954). The 11 articles which are summarized deal with such topics as bilingual education, learning a second language, school achievement, effect of language on verbal expression and recall, Sioux education, acculturation, Indian students in college, teaching a foreign culture, comparisons of monolinguals and bilinguals in a verbal task performance, and bilingualism and retardation. (NQ)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

ED128107

INDIAN EDUCATION

AND THE

CLASSROOM TEACHER

RECEIVED
DEC 29 1967
NMSU
E.R.I.C.

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

DIVISION OF INDIAN EDUCATION
DEPARTMENT OF PUBLIC INSTRUCTION
1333 W. [illegible]
PHOENIX, ARIZONA

Indian Education Center

College Of Education

2

Arizona State University

1961

RC 002 088

INDIAN EDUCATION WORKSHOP

BE-522

ARIZONA STATE UNIVERSITY

Second Session Summer School

1961

Edited By

Robert A. Roessel, Jr.

CLASS ROSTER

Name	School	Address
Arline, Moses B.	Cottonwood Bureau of Indian Affairs	Cottonwood Trailer School Chinle, Arizona
Blake, F. E.	Parker Public School	Box 1628 Parker, Arizona
Burke, Marcia	Redding Public School	3430 Sunset Drive Redding, California
Christoffersen, Josephine	Parker Public School	Box 223 Yarnell, Arizona
Cleaton, Mary D.	Phoenix Public School	4306 North 9th Avenue Phoenix, Arizona
Dennison, Ellouise	Social Work	Box 262 Tuba City, Arizona
Klein, Gwendolyn B.	Mesa Public School	11 West 8th Place Mesa, Arizona
Martin, Manuelle	Window Rock Public School	Box 305 Ft. Defiance, Arizona
Schmidt, Wilma	Parker Public School	P. O. Box 2432 Parker, Arizona
Telinde, Laura	Miami Public School	Route 1, Box 96A Globe, Arizona
Tomb, Dixie	Whiteriver Public School	Whiteriver, Arizona
Tomb, Jay M.	Whiteriver Public School	Whiteriver, Arizona

INTRODUCTION

This collection of material directly related to the education of the American Indians has been prepared by the members of the annual graduate Workshop in Indian Education held by Arizona State University.

Dr. G. D. McGrath has made this publication possible and it is, but one of the projects undertaken by this University in the vital field of Indian Education. An indication of Arizona State University's expanding Indian Education Program may be seen in the fact that this institution now offers the only Master's degree in Indian Education in the nation.

The 1960 United States Indian population increased by over 60 per cent from 1950. The Indian is no longer the "Vanishing American". If our Indian citizens are to become contributing participants in the growth and development of our country then we must provide meaningful education at all levels.

This Indian Education Workshop is a modest effort in this direction. The quality of the students enrolled in the Workshop and their genuine dedication to Indian Education combine to make one optimistic for the future. If more teachers, administrators and all others interested in Indians and their education would take the time to understand Indians and their culture then the future would indeed be bright.

Robert A. Roessel, Jr.
Director
Indian Education Center
Arizona State University

TABLE OF CONTENTS

Page
EDUCATION FOR WHAT? 1
Ellouise Dennison, Graduate student in social work

SAN CARLOS APACHE INDIANS 10
Laura Telinde, Teacher in Miami Public School

THE PIMA.. 33
Gwendolyn B. Klein, Teacher in Mesa Public School

THE HISTORY AND CULTURE OF THE HAVASUPAI INDIANS 65
Mary D. Cleaton, Teacher in Phoenix Elementary School District

"BACK TO SCHOOL" WITH THE APACHE INDIANS 75
Dixie Tomb, Teacher in Whiteriver Public School

THE MOHAVE INDIANS.. 83
F. E. Blake, Superintendent Parker Elementary Schools

NAVAJO CULTURE.. 89
Moses B. Arline, Teacher Cottonwood Trailer School, Bureau of
Indian Affairs

AN INDIAN DANCE UNIT 99
Marcia Burke, Teacher in Redding California Public School

ARIZONA INDIAN MUSIC 148
Josephine Christoffersen, Teacher in Parker Public School

DEVELOPING A BACKGROUND FOR READING EXPERIENCES 170
Wilma Schmidt, Teacher in Parker Public School

RESUME OF REMARKS PRESENTED BY GUEST SPEAKERS 184
Jay M. Tomb, Teacher in Whiteriver Public School

SUMMARY OF THREE DOCTORAL DISSERTATIONS 243
Maunelle Martin, Teacher in Window Rock Public School

SUMMARY OF SELECT ARTICLES ON INDIAN EDUCATION 272
Moses B. Arline, Teacher in Cottonwood Trailer School, Bureau of
Indian Affairs

EDUCATION FOR WHAT?

by
Ellouise Dennison

I have decided to write this case study about myself. My main purpose is to share my educational experiences with those who have had similiar experiences, and with those who are interested in Indian Education.

In this case study I would like to give a brief statement about my family and about my early childhood. But mostly I wish to present my educational experiences, my feelings towards education, and the importance of education in my life.

I was born on the Navajo Reservation. I have always lived on the reservation except for the years I spent in schools not located on the reservation.

Both of my parents are Navajo Indians. My mother finished up to the eighth grade. My father never went beyond the third grade. My father and mother separated when I was at an early age. Throughout my childhood and up to this day my mother has been both father and mother to me and my sisters.

I have three sisters, two older sisters and one younger sister. My oldest sister never finished high school. My second oldest sister finished high school and has attended business college. My little sister will be out of high school in a couple of years.

I have many happy and wonderful memories of my childhood days. My mother, sisters, and I have always been very close and have shared many things. There were also times of sadness in my family, but I like to remember most the good times I had with my mother and sisters.

I do not recall how I felt or reacted the first day in the classroom. I do remember I spoke both the Navajo and English languages when I started school. This I think has helped me tremendously in the earlier days of my schooling.

I attended the Federal day school the first through the fifth grades. The majority of the students in my school lived in the dormitories on the school campus. Those of us who lived in, or around, the community came to school and went home after school.

I think I had more fun in these first few years of my schooling. I was at school part of the day and the rest of the day was spent at home with my sisters and my mother. I remember when I brought my little blue book home my sisters and my mother would help me read the book.

The school which I attended had an enrollment of over two hundred students. Of this number about fifteen per cent were day school students.

When I reached the fifth grade I had to stay at the dormitory because the day school was closed. I do not know the reason for the closing of the day school. My first year at the dormitory was most miserable, but I think I went through the year because the other students were in a similiar situation. Many times I felt like running away from school or leaving school, but I have seen the results of others who have tried. I think I feared being punished most of all. I could not stand being kept from a movie or some social event; so I never attempted to run away from school as much as I would like to have. Even if I did I would only be brought back to school. My mother at this time was employed some forty miles away. My older sisters and I probably would have been with her, but the school at which she was employed had students only through the third grades.

My first year at the Federal boarding school was not as bad as I thought. My mother and my other relatives came frequently to visit me, and always when they came they brought me gifts of fruits, mutton, or clothes. I always looked forward to the weekends when I could be with them at least a day or two.

I really do not remember the various curriculum I took when I was in the fifth grade. I thought being in the fifth grade was the greatest thing that ever happened to me. I wanted to learn as much as I could so I did a lot of reading.

I was so glad at the end of the school year when I was to go home. I think being away from my mother and sisters made me appreciate them more. My family were very glad to see me for once. I did all I could that summer to please them. We had a wonderful summer doing the usual family activities, but the most wonderful thing was that we were all together.

Summer came and went and once again I felt the deep sadness in my heart as I left my mother and sisters to go back to the Federal boarding school. My mother told me education was especially important for us younger generation, and that one day the older folks may no longer be around for us to depend on. As much as I hated being separated from my family I realized my mother wanted me to have the education which she never did.

I missed my mother and sisters terribly, but I was also determined to stay in school. I never did cry in front of the other students during the day because of loneliness. I felt embarrassed to admit I was lonely since I was usually the one who comforted the lonely students. It was during the nights that I would lay awake and think of all the good times I used to have with my family.

I think I survived my second year in the boarding school because many of my cousins attended the same school. My cousins and I had a very close relationship and we depended upon one another for comfort and companionship.

As close to home as I was, (except that my mother was still employed forty miles away), and as many people as I knew who were employees at the school, I felt very few were interested in us. I think they used punishment as a means of discipline more than they did counseling or guidance. Although many of the employees were Indians, they showed little sympathy toward the children. I think they wanted the children to advance faster in their educational field so they were a little harder on them.

As far as learning in the fith grade and the sixth grade was concerned I learned many things. My greatest trouble during these two years was English and vocabulary. This was a problem for me because I spoke both languages and used to get mixed up. I had some teachers in those earlier years who were interested in my abilities as a student and who encouraged me to do the best I could in school. I also had some teachers who did not encourage nor take any interest in me, but still we got along fine and I passed their classes.

At the end of my sixth grade year I made up my mind I would continue my schooling. Some of my classmates stopped going to school at the sixth grade level because the seventh through the tenth grades were not offered at this school nor at any nearby schools. Those of us who wished to go beyond the sixth grade had to apply to an off-reservation school.

Most of my close girlfriends applied to attend the Riverside Indian School in Anadarko, Oklahoma, so I secretly applied to attend also. I used to watch the students, who have returned from off-reservation schools, get off the bus and their parents would embrace them, some laughing and others crying.

I admired their courage to be away from home for so long and their determination for an education. I wanted also an education beyond the sixth grade and the only opportunity for me to receive such an education was to leave home and attend an off-reservation school.

My mother wanted my sisters and I to attend the same schools, but I wanted to go to Oklahoma. All summer long I tried to talk my mother into signing my papers to attend this school, but she did not want me to attend a school so far away. She told me she would not sign the admission papers and that was final.

I finally told my mother I would not attend any school unless it was in Oklahoma. There were two reasons why I wanted to attend Riverside Indian School; (1) About half of my classmates applied to attend this school, (2) It was my only chance for an education beyond the sixth grade.

In my home community there were only two types of schools, the Federal boarding school, and the Public school. In both of these schools they only had the first through the sixth grades. There were other schools much closer than Oklahoma, but by the time my mother realized I had to attend a school away from home, all the nearby schools were filled up.

I will never forget the day I was to leave for Oklahoma. My mother and sisters spent most of that day with me. I could see the sadness in their eyes, but I pretended to be happy about my departure. I reassured them that this was what I wanted and that everything would be all right. As we boarded the Greyhound bus I was both happy and sad. It was too late to turn back and tell my mother I would rather be near her. I knew my mother was very heart broken, just as I was, about leaving home.

As the small community, in which I lived, disappeared out of sight I knew that whatever lay ahead would be a challenge. I had my mother's encouragment and my self-confidence to help me face this challenge.

I think every mile we traveled I thought of home and wondered what my family was doing at that moment. Later my mother told me she could not even eat for over a week after I left. All she did was think of me and wonder if I was doing all right.

My first year at school was both a happy and a lonely experience for me. I enjoyed the companionship of the other Indian students, but I really did miss home. I used to sit at the window and watch the big white puffy clouds and wondered if the clouds were the same at home.

My school work was average. I joined the 4-H club, the girl's basketball team, and some other organizations. These extra curriculum activities really did help me forget my homesickness. Before I knew it, it was time to bid the school farewell.

My mother was waiting when I got off the bus. She cried as she hugged me. I cried a little, too. I still remember she wore a lilac coloured dress and her turquoise jewelry.

Once again I was at home for the summer. I told myself I would not return to Riverside the following year, but all to soon I was on my way back to school again. The second year at school was not as bad as the first year. I received letters all the time from my mother and occasionally she would send me packages of clothes or goodies.

My mother used to call me long distance on the phone. The sound of her voice made me really happy, and made me feel she was very near. Whenever I felt lonely or troubled I used to call my mother up and everything would be fine again. Many of my schoolmates were not as fortunate as I. My mother used to call from the trading post or either from the school at which she worked.

I kept returning back to Riverside until I graduated from high school in 1958. I continued going back to the same school because I made many friends and I was doing well in school. I had a chance to attend the public school either in Flagstaff or Winslow, but I did not feel I could compete with the non-Indian students.

There were some sad experiences for me while attending school away from home, and there were also some happy times, which kept me going on to continue school. Whenever I was sick, quarreled with my friends, or just lonely I used to wish I was at home. We had a dormitory mother, who supposedly took the place of our mother, but I never could tell her my problems. She did all she could to help us, but I do not think I could ever think of her as a mother.

Although I missed home a lot and wished I could have been home I wanted also an education so I managed to stay in school. In school I was taught how to live in the white man's world, the white man's philosophy, and the white man's thinking. Since my mother did have a little education she also wanted us to live in the white man's world. Sometimes when I was at home I used to listen to the Navajos talk about some of their religious ceremonies. I did not know to much about the Navajo religion or custom even though I lived right on the reservation. When the students at school used to talk about all the "squaw dances" they had been to I used to feel left out. Many of the students thought I was just being naive and wanted nothing to do with the Navajo religion or the Navajo culture.

My mother never mentioned too much about the Navajo way. I used to question her much about these things, but she would only tell me she did not know herself. I knew my mother told me the truth about not knowing the ways of the Navajo because she did not learn too much herself when she was younger. I think that if she did she would have surely wanted us to know all about it.

Although I received my high school education away from home, I think that I learned many things which may not have been if I had decided not to attend school. One thing I dearly regret is that I wished I had more courses to orient me to college.

Since my first day in school up to the day I graduated from high school I went to school with Indian students. While I was still in high school I did not think much about a career after finishing high school. I never dreamed I would enter college. I think the first time I seriously considered doing something about higher education was when I was home for the summer in my junior year. I saw many of the Navajo Indians trying to make adjustments to the new way of life which was introduced to them. I was mostly concerned with the older uneducated Navajos, and I tried to think of how I would best help them.

I did not know too much about social work; so I did much reading on it. I decided this would be my life's career. I never thought much about salaries or other rewards involved. All I wanted to do was be of help to my Navajo people in the best way I knew. I think that if I had the background and the grades for a doctor or lawyer I would like to have majored in these fields.

Before I knew it I was on my way to Tempe to enter Arizona State College. Once again I left home to become educated. My mother and sisters were proud of me. I knew they had all the faith and confidence in me to make good.

The thought of coming to college made me feel I was a little out of place. I was afraid and I kept thinking how would I make out among all the non-Indians. I was sure to flunk out. I did not even know how the instructors or the non-Indian students would treat me. This was the first time I would ever be among non-Indians and the first time I would compete with them.

The campus was the biggest I had ever seen. I was not sure of myself the day I went to register for classes. Some how I went through that day. College was all new to me and I did not think there would be as many as eighty students in one class!

About the first day I was on campus I saw some Indian students which made me feel a little better knowing I was not alone. I also met some people who were very nice and were interested in Indians. Among these people were Dr. Roessel and his wife. I do not think I could have made as good adjustments to college without these people. Besides these people I found many friends among the girls in my dormitory and how willing they were to help.

The first year in college was a struggle for me. Once again I had difficulty with English and understanding some words. But I continued to try as best I could.

I liked the courses I took and I worked hard to get passing grades. I think I did average my freshman year. At the end of the year all the fears and inferiority feelings I had before disappeared. I was well on my way to a happy and rewarding college life despite language difficulties.

Before I left school I decided to go to summer school, hoping that whatever course I took would help me bring up my grade. Summer school was fun even though I had to work twice as hard. My grade was not any better, but I think that I had developed more confidence in myself.

When I came back to college the following year there were more Indian students. I started school with a far better attitude than I did my first year. I was not too lonely or too homesick these first two years, because I did go home on holidays and sometimes on weekends. My mother and sisters were always glad to see me. They sometimes came down to see me, so that was wonderful.

In my second year I took a course in Indian Education. Some of the girls majoring in social work thought I would be wasting my time in such a course. They thought that since I was an Indian I should be able to know many of the things that would be taught in that course. How wrong they were! I am really glad I took a course in Indian Education because it has changed many of my ideas about the American Indians.

There are other courses which I took that has helped me a great deal about my feelings of many things. These courses were not easy for me. Many times I sat up burning the midnight oil. My grades in the first two years were about average. I think that I could have done a lot better in many of my courses if only I studied a little harder and if only I had asked more questions.

At the end of my second year in college I decided again to attend the summer session. Before I decided that I would attend the summer school I tried to apply for a summer job, but I was not lucky. Summer school was fun and I was very happy with my grades.

In my third year at Arizona State University, I was classified part junior and part senior. School started rather sad for me. Just before coming back to college one of my sisters and I were in a serious automobile accident. None of us got hurt but the others did. There seemed to be trouble one after another ever since then.

I wanted to quit school and go home to help with the financial end of things, but I knew if I did quit I would never come back to finish the few hours I had. My mother and sisters did not want me to quit school. They knew how I felt and they did everything they could to make me feel all was well at home. There were other people who encouraged me to stay in school so I did. I was very concerned about my family, but I also had to finish my schooling. I wanted to finish school and work with the Navajos, even though my own family needed my help. My mother and sisters have been very understanding and have been very wonderful.

Now I am almost at the end of finishing college, but there is still a long road to travel. I am still ambitious and hope to go two more years and work toward a Master's Degree.

I think that many of the Indian students and I have paid the greatest price for an education; that of giving up our homes, our families, and our way of life for nine months out of a year for twelve or more years. It took a lot of understanding and interest of my teachers and friends to get me through school.

This education which I received I hope to share with my Indian people by helping and understanding them. I think that the Navajo culture is very important and that in order to be of help to my people I am going to encourage them to retain certain parts of their beliefs and ways. It would be wrong for me or anyone else to tell the Navajo Indians or any other group of people to give up something meanful and dear to them: their culture.

SAN CARLOS APACHE INDIANS

Social Studies Unit

Grade 4

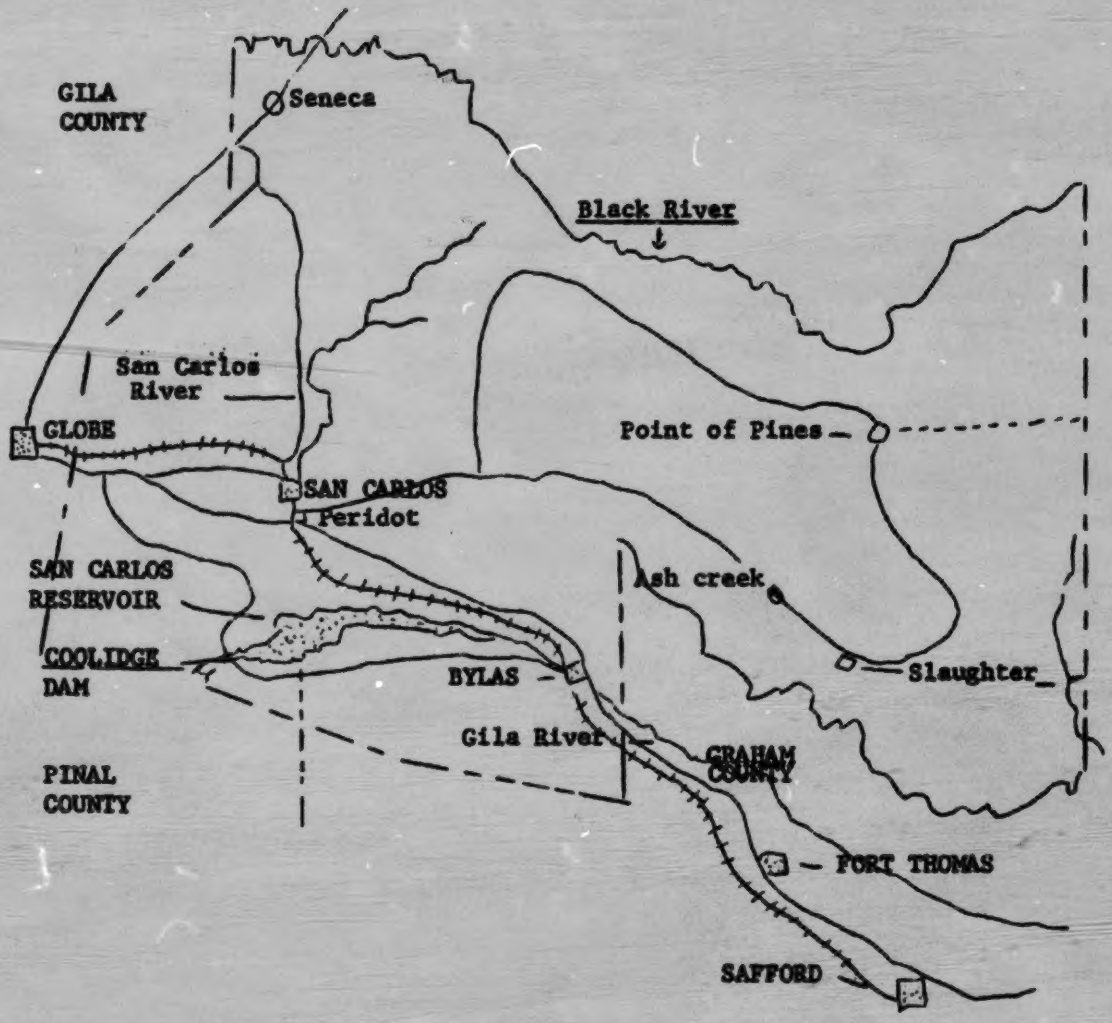
B. E. 522

Indian Workshop

Second Session Summer, 1961

By

Laura Telinde


GILA
COUNTY
Seneca
Black River
San Carlos
River
GLOBE
Point of Pines
SAN CARLOS
Peridot
SAN CARLOS
RESERVOIR
Ash creek
COOLIDGE
DAM
BYLAS
Slaughter
Gila River
GRAHAM
COUNTY
PINAL
COUNTY
FORT THOMAS
SAFFORD

THE SAN CARLOS APACHE RESERVATION

Outline of Unit

Preface

Objectives

Orientation

Unit: I. Name and History of Apache
  II. Formation and Location of San Carlos Reservation
  III. Government
  IV. Livestock
  V. What the San Carlos Children Play
  VI. Manners and Customs
  VII. Guidance of Children
  VIII. Water Sources
  IX. Homes
  X. Food
  XI. Arts and Crafts
  XII. Clothing
  XIII. Health
  XIV. Myths
  XV. Conclusion

Cumulative Activities

Evaluation: Essay Test

Bibliography

PREFACE

Since children of the fourth grade have such curiosity, I thought I would let them be really curious and find out what they could about the San Carlos Apache Indians.

I teach off-reservation Indian children and white children in the same class.

So I decided on a social studies unit on the San Carlos Apache Indians would teach the Indian children a better understanding of the history and the customs of their people.

Also, the white children need to understand their friends and neighbors the San Carlos Indians better.

Most of the things told on the Indian by white conquerors have been biased. He has been pictured as a bloodthirsty savage. Let us learn facts about the Indian.

One has not taught unless others understand.

The Indian was the first American, and he is an important citizen today.

OBJECTIVES

1. Both white children and Indians are in my class, and they should know how they are alike and how they are different.

2. To learn about homes, food, and dress of the Indians that are their neighbors.

3. To show how the Apache is different yesterday and today.

4. To show Apache children do much the same things as our children.

5. To get them to read good books on Indians.

6. To find out facts about Indians.

7. To work in mixed groups of both Indians and white, and learn to treat each other as equal.

8. To help the children as a whole understand many things about the Indian culture.

9. To give oral reports, especially for the Indians, on a subject they know.

ORIENTATION

Before the class would start a unit study of the San Carlos Apache Indians, I would make many types of visual aids to attract their attention and motivate their interest.

I would put pictures on the bulletin board of Indian homes, food and arts and crafts. The Arizona Highways has good Indian pictures, many times in color.

Then I would put up my big map showing the different tribes of Indians in the whole United States and their reservations.

I would also put up a map showing the tribes in Arizona and their reservations, marking in red the San Carlos Apache Reservation.

The children could bring in pieces of pottery and arrow heads that they have found in and around Globe. Have their parents take them to visit Indian ruins south of Globe or the Tonto Cliff Dwellings on the Apache Trail.

Have some white child who has been to San Carlos Reservation tell what he saw when he visited.

Then let an off-reservation Indian child tell what he knows about the San Carlos Reservation.

I would have children check out books from the Public Library, on Indians.

I would check out Indian books from the school library and put them with the encyclopedias, books I have, and periodicals on the back table for free reading periods.

I would try to have a speaker from the San Carlos Tribal Council come and talk to the children. First-hand explanations are best. Clarence Wesley belongs to the Miami Rotary Club, and he is Chairman of the San Carlos Apache Reservation.

Then I could introduce the material by presenting a film or two. It always depends on what a person can get. The films would not have to be on Apaches, but another tribe, or Indians in general, just to build up interest.

Films

1. A Glimpse of the Past. Indiana University Film Library, 1951. 10 min. Sound and black and white. Shows prehistoric American life revealed by archeologists.

2. Indians of Early America. 1957. 22 min. Sound, black and white. Shows activities of tribes in eastern woodlands, Great Plains, Southwest and Northwest.

3. Indian Artist of the Southwest. 1956. 19 min. Sound, colored. Tells story of modern Indian painter.

4. Navajo Children. 11 min. EPF, 1938 el, jh, sh, c ad $1.75 b and w. Relates the experience of a Navajo boy and girl moving from winter to summer quarters.

5. Apache Indian. 10 min. Coronet, 1943, el, jh, sh. b and w. Life and ceremonies and industries of the Apache. Scenic beauty of native territory including Puberty Ceremony and Devil Dance.

6. Hopi Indians Arts and Craft. 10 min. Coronet, 1945, el, jh, sh, ad, b and w. $1.75. Color. $3.00. Arts and crafts, including weaving, silversmithing and basketmaking, including the gathering of reeds and pottery.[1]

---

[1] Audio-Visual Center, Audio-Visual Aids Catalog, Tempe: Arizona State University, 1959-1960.

UNIT

24

I. Name and History of Apache

The proper pronunciation of the word Apache is "A-pac-chay," but we commonly pronounce it "A-pach-e." However, if the Apache Indian is asked the meaning of the word, he will tell you, "It means 'man.' Everyone is Apache."

The Spanish adopted the word and used it to mean any of the warlike Indian tribes of New Mexico and Arizona. These tribes have been noted for their ferocity, raiding and murder, until the "Apache" has become a byword.[2]

The Navajo and Apache tribes came down from Western Canada. Their blood brothers are still living in the area lying between British Columbia and Hudson Bay. They came down the east side of the Rockies to Albuquerque, New Mexico, where the tribe split, some going south into Texas. But the tribes we are familiar with are the Indians that turned west and followed the route that is today Highway 66 and the Santa Fe Railroad. When they crossed the Divide near Mount Taylor, they split into two tribes, as we know them today, the Navajo and the Apache. The Navajo stayed in northern Arizona and the Apache came south. The Apache we will deal with are the San Carlos Apache on the Gila River.[3]

The Apache story is one of the most remarkable in American Indian history. They are known for their bloody battles; and they lived by hunting, raiding, and stealing. The Apache attacked the Pueblo villages and Spanish missions alike. The bitter conflict between Apache and white began in the early nineteenth century. There were years of savage warfare between the Apache warriors and the American soldiers and settlers, with loss of life and property. The Apache warriors were the most brilliant leaders and strategists ever found.

In 1871 the American government sent General Crook to the Southwest. The tribe respected him, and he was tough and a man of his word. Due to superior

---

[2] Bureau of American Ethnology, Bulletin 30, Handbook of American Indians. Washington: United States Government Printing Office, 1927. p. 63.

[3] Harold Gladden, History Ancient Southwest. Portland, Maine: The Bond Wheelwright Company, 1957. p. 217.

American equipment and numbers, the Apache were defeated and marched to San Carlos Reservation.[4]

II. Formation and Location of San Carlos Reservation

When the reservation was given to the Apache Indian it was a no-man's land.

Soon minerals were discovered on the western boundary, and white people came in in droves.

One of the early arrivals came from Silver City, New Mexico, and he brought potatoes and whiskey to sell. He had no liquor license, so he sold potatoes at a dollar and a half apiece, and gave each buyer a goodwill offering of a pint of whiskey with each potato.

The white people promptly took from the Apache the Globe district with its silver deposits, which later developed into great copper deposits.

They also took McMillen when silver was found there.

Soon mineral was found in the Clifton and Morenci district, and the white took that.

Mormons from Utah came south, and they were land hungry so they took land.

The fifth cut was made when cattlemen moved in with their herds. In the white man's dealings with the Indian, the Indian usually got the worst of the bargain.[5]

In 1897 the Fort Apache Reservation was separated from the San Carlos Reservation as we know it today. The reservation is located some 25 miles east of Globe, Arizona. It is located in Gila, Pinal and Graham Counties and includes an area of 1,648,000 acres. The range of altitude is from 2,600 feet to 8,000 feet, and from semidesert land to beautiful ponderosa pine forest.[6]

---

[4] Bulletin, Heard Museum of Anthropology and Primitive Arts, Phoenix, Arizona: 1960.

[5] Ross Santee, Apache Land. New York: Charles Scribner's Sons, 1947, p. 40.

[6] Arizona Commission of Indian Affairs, San Carlos Apache Indian Reservation Report, 1960, p. 3.

Indian agents have always been an underpaid group of people. John B. Clum was one of the outstanding agents. It was he who set up Indian courts and juries so that the Apache could take care of his affairs. He also helped get the Apache police organized.

III. Government

On January 17, 1936 the San Carlos Tribe was organized under a constitution and by-laws. On October 16, 1940 the tribal charter was accepted.

The tribal council consists of a chairman, vice-chairman and nine members who must be twenty-five years or older, residents of the district from which they are elected, and of good moral character.

It is by popular vote of the people that the chairman and vice-chairman are elected.

All members of the Council hold office for four years. Council meetings are held the first Tuesday of every month. All tribal committees, law officers, and employees are chosen by the Council.[7]

IV. Livestock

John C. Clum, Indian Agent, wanted the San Carlos Apaches to become self-supporting, so he bought them some livestock. The San Carlos Apaches are livestock raisers today.

The Apache is not a good horseman, by our standards. However, he prefers a horse to a cow, regardless of the commercial value. He would break a wild horse by

---

Agricultural Extension Service, University of Arizona: The Changing Role of the Indian in Arizona. Tucson: University of Arizona, 1960. p. 7.

tying him up for several days without food and water. Then he would lead him to water and let him drink all he could. In the deep sand by the water he would saddle the horse and climb upon him. The horse did not and could not buck much. It was an easy way to break a horse. The only thing an Apache does better than the white cowpuncher is trail.[8]

There are some 3,000 tribal-owned and 15,000 association-owned cattle on the San Carlos Indian Reservation. They are registered Hereford stock. The government is to see to it that the range lands are not hurt in any way.[9]

V. What the San Carlos Children Play

Their games are very much like those of our white children.

Little girls play dolls, and preparation and cooking of food. They make play wickiups for doll houses with sticks and a blanket wrapped around them. It is too hard for little girls to put the grasses around the wickiup.

They play marriage and even have quarrels because they play in great detail.

San Carlos boys play cowboy. They do not care to play war, because the Apache is afraid of the dead, and war causes people to die. The bodies are disposed of quickly, and children do not participate in rites.

Children play two ceremonies, the girls' puberty rite or coming-out party, and the ge'n dance.

The children used to play horse and wagon. Now they play cars, because there is a broad federal highway traversing the San Carlos Reservation and lots of cars go past.

It is interesting to note that in their play gambling, hunting, and Indian curing are absent. When Indians go hunting they do not take the child along, so he does not know about hunting. The Indian curing rites are held inside the dwelling, and the children do not see. Then gambling is kept secret and the children do not

---

[8] Santee, p. 40.

[9] San Carlos Apache Reservation Report, p. 6.

know about it until they are much older.

Nowadays they play police and jail.

They also play school, because this is no longer dreaded by the San Carlos Indian child, and as it is compulsory he has to go to school.

They used to play with bow and arrow, but now they use bean shooters.

There is a great deal more sickness among the Apache than forty years ago, so the children are playing curing with medicine, doctors and nurses, the white man's way.

Muscles and weight lifting are not admired, so football and wrestling are not popular with the Apaches. They admire endurance, speed, agility and wiriness, so baseball, basketball and boxing are popular.[10]

VI. Manners and Customs

An Apache does not enter a home when there is no one there, even if it is a relative's home, because he might be resented.

A visitor sits by the door and is expected to make conversation.

When you visit an Apache home you do not sleep with anyone, because the Apache has an inherent dislike of a bed partner.

You give a party for an Apache, then he gives a party for you. It is their way of getting even.

Parents train their children to tell the truth because truth is highly valued.

The Apache are a gay people by nature. Families are forever making jokes. A father walking a young boy who has had all his hair cut off, but leaving a little in front, is asked by another Indian, "What have you there, a quail?"

An Apache is afraid of ghosts and the dark. There was an Apache policeman who made his wife and little boy walk night guard with him. Sometimes a person by himself can sing to keep the spirits away.

---

[10] Grenville Goodwin, Social Organization of Western Apache Chicago: University of Chicago Press, 1951. pp. 506-511.

When compared with the white man the Apache does not express gratitude. They have a word for "Thank you" but they very seldom use it. They plan to return favors at some future time. He does not even have a word for "You are welcome."

Apache crowds are quiet unless they are applauding. There is just no talking and shouting such as white crowds do.

The Apache carries pride to the extreme. One of their warriors was captured and had part of his nose shot away. He would not return home because he had been captured and hurt.[11]

VII. Guidance of Children

The relatives are criticized if the child grows up worthless.

Indian children have trouble with their own culture. The little boy asked if the masked dancer with kilts was a woman. He was disturbed when told that it was a man, but he was too shy to ask more.

A little Apache boy who thought he would be very polite went to the wickiup and asked if the guests were still inside. The Indians laughed at him because that is the way a son-in-law checks to see if his mother-in-law is inside. He is not supposed to see her. The little boy was just laughed at.

Then at a puberty rite when the young girl runs around the basket the little boys that were supposed to follow her thought it was a real race, so they beat her. An old Apache just told the little boys it was not a real race, that they were supposed to stay behind her.

The Apache child learns young to be quiet at command, for enemies may be near. When a child cries they put a covering over his head, or pour a cup of water over his head, until he stops. Then they get another cup and ask, "Going to cry again?" Child says, "No." The parents are gentle with children because it is awful to hear a child cry, or have other children angry with him, if you love the child.

---

[11] _Ibid_., p. 560.

They tell children they will put them in a sack if they are not good.

They sent story tellers on a wild goose chase to another camp.

They will box a child on the ear if he refuses a gift, because this will hurt someone's feelings.

Also, they will whip a child if he will not get up and run a race.[12]

VIII. Water Sources

There is not adequate water for farming on San Carlos Reservation; yet some water resources could be developed.

The annual rainfall varies from 7" in the desert part to 28" in the mountains.

The Black River is the northern boundary of the San Carlos Reservation and it is a tributary of the Salt River. The Gila River goes into San Carlos Lake behind Coolidge Dam. Then Eagle Creek, which is near the eastern boundary, is the only other stream on the reservation that is of any importance.[13]

IX. Homes

Nearly all of our off-reservation Indians live in houses, and most of the San Carlos Apaches do also. However, the wickiup is very interesting and it has many advantages. The squaw puts pine, juniper or mesquite poles in the ground a few inches and sets them in a circle. The tops are bent over and lashed securely, making a conical framework. This is covered with grass and brush, and over this is lashed canvas, a skirt, or some wearing apparel. A wickiup can be built in a few hours and left or burned without regret. They vary in size from small to big, roomy ones, probably depending on length of stay. If they are tightly woven they are good and warm in the winter, and the sides can be raised in the summer to catch the breeze. There is a saying that the squaw builds a large wickiup if she is generous and has tulapai parties, and she builds a small one if she is stingy.

---

[12] Morris Opler, An Apache Life-Way. Chicago: University of Chicago Press, 1941. p. 27.

[13] San Carlos Apache Indian Reservation Report, p. 6.

In good weather the cooking is done outside, but in bad weather they cook inside. There is a smoke hole in the wickiup and at least some of the smoke goes up through the hole, because cooking is done on an open fire. Utensils come from the trading post, and they always have a Dutch oven.[14]

X. Food

Different foods the Apache have are stew with vegetables; and corn is roasted in the husks. In hot weather meat is cut up in small strips and hung outside to dry; this is called "jerky." It will keep for a long time. They pound it up and cook it in gravy with onions, hominy or chile.

Corn is used in many ways, often being ground and mixed into a batter and then baked in Dutch ovens. The tortilla is made paper-thin of corn dough and baked on a piece of tin or a frying pan.

Pork was not eaten for years, but it is now. Fish are taboo because the Apache had a drought and the game left the country. So the Apache lived on trout and a smallpox epidemic broke out; they figured it was the spots of the trout coming out.

Besides their corn, pumpkins, squash and beans, the Apache gathered wild foods such as acorns, juniper berries, pinon nuts, walnuts, mesquite beans, roots and seeds. They also found wild potatoes, onions and the fruit of prickly pears and saguaro cactus. Mescal cooked in large pits was a favorite. Tea was made from a "tea bush."[15]

---

[14] Santee, p. 10.

[15] _Ibid._, p. 11.

XI. Arts and Crafts

The San Carlos Apache make no rugs or jewelry.

There is nothing unique about the forms or proportions of the baskets manufactured by the San Carlos Indians. The White Mountain and Mescalero have burden baskets resembling the San Carlos baskets both in shape and technique, but the work of both these tribes is coarser.[16]

It took sometimes a year to make a basket of devil's claw and cottonwood. The art has come to an end, and it probably will not be revised. We find San Carlos baskets only in museums and private collections.[17]

XII. Clothing

San Carlos Indian men wear clothes like white men's only with a tendency toward cowboy clothing. They wear levis, bright shirts for dress or blue for everyday, cowboy boots and big cowboy hats.

The schoolgirls wear white man's clothes, but the older women still wear native dress. The full skirts are about fifteen yards around the bottom, and they sweep the ground. The blouse is a large, loose garment with a yoke fitted across the back, front and shoulders. It hangs loose at the waist and it has long sleeves gathered at the cuff. The material is usually bright cotton goods. You still see some little girls dressed just like the squaws.[18]

XIII. Health

Health is a problem among the San Carlos Indians. They are very susceptible to our diseases, and they have the disease in its worst form. Their camps are breeders of disease, with flies and mosquitoes. They live close together. The Fort Thomas schools report that they have a problem with lice, impetigo and eye diseases. They had 35 high school and 145 elementary children from the San Carlos Reservation, this past year. They bathed them and gave them haircuts, because there are few facilities for bathing on the reservation.[19] The off-reservation children I have are very clean, but they should know we have this health problem on the reservation, and need nurses; maybe they can help.

---

[16] Helen Roberts, Basketry of the San Carlos Apache, New York: American Museum of Natural History, 1929. p. 207

[17] Heard Museum Bulletin,

[18] William Goodman, An Investigation of the Adjustment of the Apache Indians to the Public Schools of the State of Arizona, Chicago: University of Chicago Press, 1938. p. 520-2.

XIV. Myths

Following are two representative Apache myths:

Sack and Pot as Man and Wife

Long ago they say Pot was a woman and Sack was a man. As these two were walking together they came where there was a sheer cliff with no way down. Pot jumped over and was broken. Then Sack jumped over, too, but landed safely. He repaired the pot and they walked on.

As they traveled they came where a fire was burning over a large territory. Pot went right in, walked through the middle of the fire, and came out the other side. She stood at the edge of the fire. Sack went in and began to blaze before he had gone far from the edge of the fire. Pot went in after Sack and brought him out and repaired him. Pot was not burned at all.

They walked on until they came to a river. Sack waded across to the other side. Pot went in but filled with water in the middle of the river and sank. "My wife is drowned," Sack said, and he wept.[20]

---

[19] Letter from Eldon Rendall, Superintendent of Schools, Fort Thomas, Arizona, August 7, 1961.

[20] Pliny Earle Goddard, Myths and Tales from the San Carlos Apache. New York: American Museum of Natural History, Anthropological Papers, Vol. XXIV, Pt. I, p. 75.

Cumulative Activities

1. Plan a field trip to San Carlos by school bus.

2. Write a class letter to San Carlos, asking if we can visit an Indian fourth grade class there; if so, visit it.

3. Have children make a bulletin board showing some interesting things in the life of the Apache.

4. Make list of Indian customs and list of white customs, and compare.

5. Make puppets and dress them authentically, and put on show for all parents.

6. Make reports on stories, history and legends that children have read or have been told by Indian parents.

7. Write creative poems and stories, and put in a scrapbook and keep on library table so all can enjoy it.

Evaluation

Essay Test

1. Describe how the Apache woman and man dress today. Tell all you can about their dress.

2. Can a white boy and a San Carlos boy play together very well? Why?

3. What does the hogan look like? Why aren't they used much in San Carlos?

4. Do you think the San Carlos Apache are mean like they used to be when we were mean to them? Why?

5. What are some Indian foods?

6. Is the Indian health problem good? What can we do?

pp. 28-30 deleted

Bibliography

Agricultural Extension Service, University of Arizona, The Changing Role of the Indian in Arizona. Tucson: University of Arizona, 1960.

Arizona Commission of Indian Affairs, San Carlos Apache Indian Reservation Report, Phoenix: Arizona Commission of Indian Affairs, 1960.

Audio-Visual Center, Audio-Visual Aids Catalog. Tempe: Arizona State University, 1959-1960.

Bulletin, Heard Museum of Anthropology and Primitive Arts. Phoenix, Arizona: 1960.

Bureau of American Ethnology, Bulletin 30, Handbook of American Indians. Washington: United States Government Printing Office, 1927.

Gladden, Harold, History Ancient Southwest. Portland, Maine: The Bond Wheelwright Company, 1957.

Goddard, Pliny Earle, Myths and Tales from the San Carlos Apache New York: American Museum of Natural History, Anthropological Papers, Vol. XXIV, Pt. I.

Goodman, William, An Investigation of the Adjustment of the Apache Indians to the Public Schools of the State of Arizona. Chicago: University of Chicago Press, 1938.

Goodwin, Grenville, Social Organization of Western Apache. Chicago: University of Chicago Press, 1951.

Opler, Morris, An Apache Life-Way. Chicago: University of Chicago Press, 1941.

Rendall, Eldon, Superintendent of Schools, Fort Thomas, Arizona: letter August 7, 1961.

Roberts, Helen, Basketry of the San Carlos Apache. New York: American Museum of Natural History, 1929.

Santee, Ross. Apache Land. New York: Charles Scribner's Sons, 1947.

Indian Education Workshop

BE 522 1961

THE PIMA

A Paper

Presented to Dr. Robert A. Roessel, Jr.

Director, Indian Education Program

Arizona State University

In Partial Fulfillment

For the course in Indian Education

Workshop

Summer of 1961

---

by

Gwendolyn B. Klein

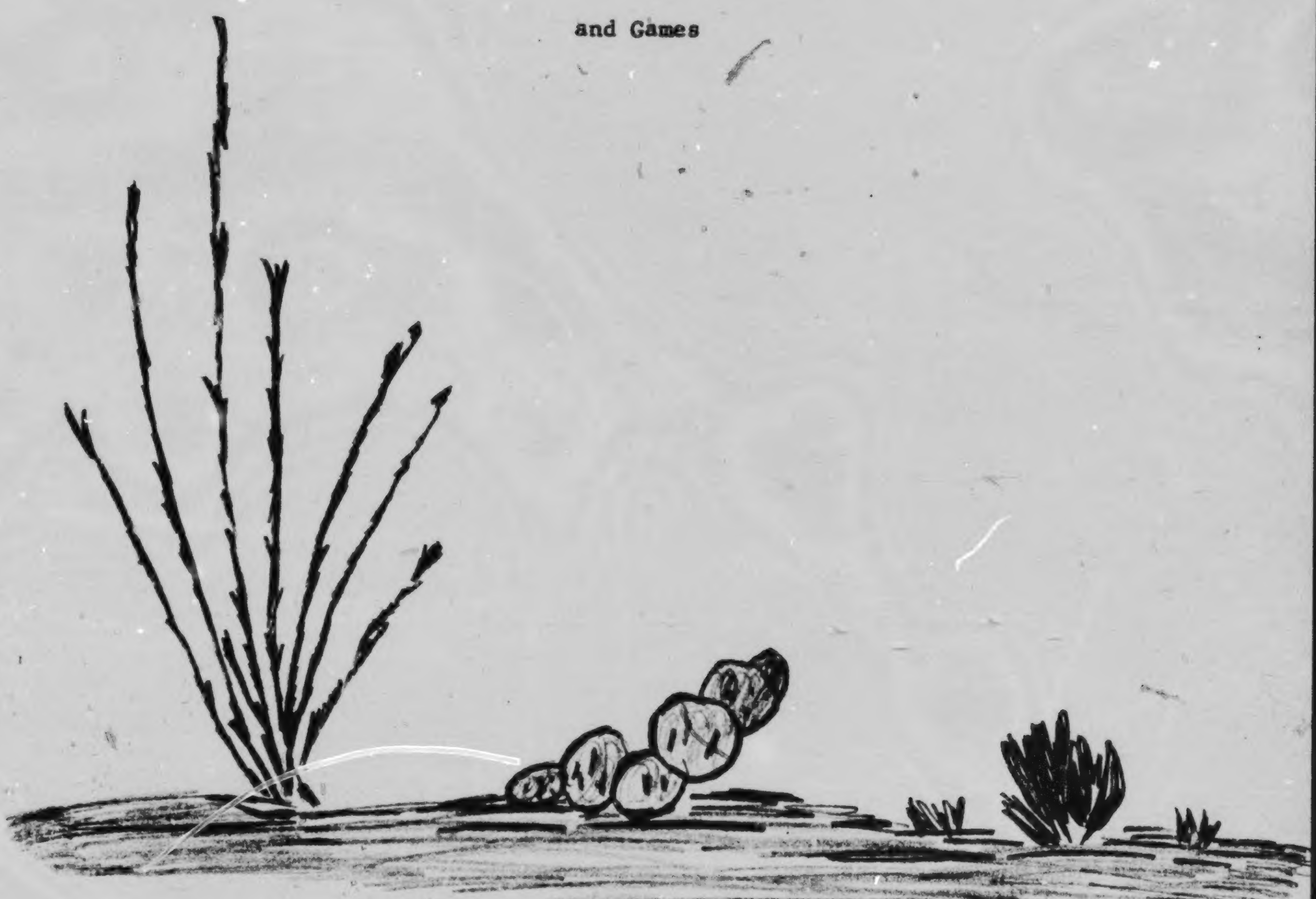
August 14, 1961

OUTLINE

I. Brief History

II. The Pima

III. Plants, Legends and Games



Introduction

TO UNDERSTAND

We need to adopt this bit of philosophy
that I think is typically Indian.

FEAR KNOCKED AT THE DOOR.
FAITH ANSWERED.
NO ONE WAS THERE.

Nelson Jose in speaking to the Indian Workshop of 1960
reminded the Indian youth:

"If nothing else please remember:"
THE LORD WILL NOT ASK THY RACE
NOR WILL HE ASK THY BIRTH,
ALONE HE WILL ASK OF YOU
WHAT HAVE YOU DONE ON EARTH?

I HOPE TO UNDERSTAND

A Brief History

As I got into this study of Indian Education I was concerned with my own lack of information, correct and otherwise. I was aware of course, of some differences among tribes. Even so, there was that tendency to place all tribes under one label, Indians. I was limited, more or less, to the following type of information. To quote from the book "Lands and People:" "Everyone knows they were called Indians because Columbus thought he had reached India; that they soon came into conflict with the whites; that the whites won after many bloody contests and that today Indians are powerless and generally peaceable."

Upon closer study I found that the Indians of North America differed as much as the white man who came to this continent. There seems to be differences mentally, morally, aesthetically, and physically.

However, as stated in the Bulletin, The Arizona Indian Child Goes to School, p. 38 "Indian children do not differ from non-Indian youngsters in any of the fundamentals of behavior. However, they have grown up from infancy in different "manners". Their taboos are likely to be different, and the standards of conduct will at first conform to those of their fathers and mothers. Teachers should be aware of this from the first day of school." Not only must we understand the difference but we must also be aware of tribal and clan structures. We must know something of their ceremonies, customs, and beliefs.

William T. Hagan reminds us that the Indian-white relations is a window to our past. That many times the Bureau of Indian Affairs had the best of intentions but did a poor job. In an attempt to educate the Indian child many were forced, literally kidnapped, from the parents and taken to school. The Shipley case in Arizona is one such incident. The parents were told to forget their children, to forget their own culture, to forget all ceremonies and traditions.[2]

In some cases the same kind of treatment and lack of insight and understanding obtained with regards to the assignment of lands to the Indians. The white man somehow retained control of the Indian lands by forgery or embezzlement where necessary.

In order to force the Indian to follow the white man's way, during the Civil War there is the story of Kit Carson starving the Indians of the Navajo country and forcing them into, what might be called today, a concentration camp. This forced march of 300 miles to Ft. Sumner in New Mexico was called the "Long Walk" referred to by many Navajos as the "Big Walk". Was history merely repeating itself when our American Soldiers during World War II were forced on the "Death March"?

For many years, mentally as well as physically, the Indian lived virtually in a "no man's land".

Planned integration? Hagan calls it "Accultration under Duress"[2] One Indian leader observed: "You bring firewater, corrupt our daughters, and tell us to forget our tribal customs." --Helen Hunt Jackson designates this period as a "Century of Dishonor".[3]

Harold E. Fey in discussing the Indian problem observes that it is a mistake to start little ones toward civilization by snapping all ties with parents and environment.

Further in Fey's book under the heading of "Death in the Fields" the tragic story of Ira Hayes, one of our Arizona Pima Indians, is recorded. --From World War II and the famous flag-raising on Iwo Jima to death from alcohol in a cold, wet field near his reservation home.

Education alone does not seem to be the answer. It would seem that some kind of placement service and check-up service must be worked out or the Ira Hayes story might well be repeated many, many times.

It wasn't until after the Second World War that our attitudes began to change. And as our attitudes changed it became possible for the attitude of the Indian to change. Indians saw the need for education and many came to the collecting points for school and had to be turned away. There were not adequate facilities to take care of all who came and hundreds were turned homeward.

As an example of adaptation taking place at Crownpoint New Mexico, Fey cites the following: An administration center was needed for about 20,000 Navajos who lived in this area. Volunteer Indian labor plus an abandoned government building resulted in a community meeting house, a community laundry, a place for women to read, to sew, to listen to radio, a place for all to see a weekly movie, and a place for social activities for the young people.

This type of community activity has been repeated on the White River Indian Reservation, also. Because of this type of community activity, Fey has been led to observe that if the ability of the Indian is not destroyed by administration or legislation he will make the adaptations needed to secure his future.

Fey continues: "There are no grounds in history to assume that the disappearance of Indian communities is inevitable. The problem is of two dimensions, (a) Freedom of the Individual, (b) Self-directed Indian communities."

As far as my own need to understand the Indian Education problem is concerned, one of the most profitable experiences was reading the report of the first Indian Conference held at Arizona State University March 3-4, 1960.

Some of the thoughts expressed are as follows:

Dr. Robert A. Roessell in the introduction gave the three major objectives of the Indian Education Program:

1. Teacher preparation
2. Research in Indian Education and related fields
3. Service to Indian tribes, the state and the schools

Dr. Guy D. McGrath spoke of the four tenets of education listed in the Indian Education brochure:

1. Education is for all youth
2. Education is everybody's business
3. Education must serve the needs of those who support it
4. Education must somehow help each person reach his greatest potentiality or capacity.

Hildegard Thompson, gave a lovely thought about affection from the point of view of the young child: "Love comes quietly, but you know when it is there because suddenly you are not alone anymore, and there is no sadness inside you." Later Mrs. Thompson remarked that "The school that fails to preserve the pride of his Indian heritage has done that child a great disservice."

A panel on the subject of "TRIBAL NEEDS IN EDUCATION" was moderated by Nelson Jose. He spoke for his people, the Pimas, saying that today there are only about 12 older people who do not speak English. Now there are 1100 Pima students in school. He stated that one of the great needs is communication between his people living on the reservation and those living off.

Paul Jones spoke for the Navajo tribe. 30,000 Navajos are in school; even so 75% are uneducated.

Agnes Savilla remarked: "We encourage our kids to get more schooling, for someday we won't have the nice soft shoulder of the government to lean on. The attitude of some adults hold back the younger children."

Lester Oliver, spoke of the need for educated leadership to manage the many enterprises of the White Mountain Apache. "Natural resources way up, human resources way down. We need a balance. Also need better teacher preparation and more parental participation."

Alfred Jackson spoke with confidence about the future: "Some day the Indian will go out to take his place in the world and march shoulder to shoulder with his white-brother and those who represent the culture and civilization of the world."

Harry Marcus lists the Indian problems as follows: 1. Education 2. Communication 3. Unemployment

Clarence Wesley seemed to speak for many when he spoke of Indian Education in the future. -- "Soon, we hope Indians can help plan their own future in the formulation of policy and legislation." He thinks the adult vocational training one of the finest programs ever undertaken by the government.--- "No one walks alone -- all people, all agencies must work together for better days ahead for the Indian."

The burden of improvement in Indian Education was expressed by Elmer Nix. To quote: "There must be teacher awareness of the sociocultural differences in the multi-cultural classrooms. -- Efforts to sensitize the teachers produces positive results. Colleges and universities must meet this challenge. The Indian Education program at Arizona State University is unique in this area of teacher education."

Maurice McCabe gave a summary of the group thinking as follows: Bring schools to the Indian people. Offer good quality education which will result in self-sufficiency. Education of the parents to the point where they can make their children education minded. The desire was expressed that the government will consult the Indian people before passing legislation concerning them. Indians must become interested in local school administration. They must register and vote.

Indian Education Conference

Quotes from the following speakers were used in this paper:

Dr. Robert A. Roessel, Jr.
Director Indian Education
A.S.U.

Mrs. Hildegard Thompson
Chief, Branch of Education,
B.I.A. Washington D. C.

Paul Jones, Chairman, Navajo
Tribal Council, Windowrock

Lester Oliver, Chairman,
White Mountain Apache
White River, Arizona

Harry Marcus, Vice-Chairman,
Papago Tribe, Sells, Arizona

Clarence Wesley, Chairman,
San Carlos Apache Tribe,
President, National Congress
of American Indians,
San Carlos, Arizona

Dr. Guy D. McGrath,
Dean, College of Education,
A.S.U.

Nelson Jose, Judge,
Pima-Maricopa Tribe,
Sacaton, Arizona

Agnes Savilla, Colorado
River Tribes, Parker, Arizona

Alfred Jackson, Treasurer,
Pima-Maricopa Tribal
Council, Sacaton, Arizona

Elmer Nix, former Superintendent of
Schools, Chinle, Arizona

Maurice McCabe, Executive
Secretary, Navajo Tribe,
Window Rock, Arizona

If we are to understand the Indian child, so as to be a better teacher we must also become aware of the cultural components as well as the conflict in values that face the Indian child when he comes to school.

The Indian child today is caught between two opposing ways of life. Perhaps as someone has said there will be a synthesis or a return to the old or an acceptance of the new.

During class lecture, Dr. Roessel listed some of the cultural components which we might consider:

1. Subsistence

   Hospitals found that the Indian child and adult patient got well faster when fed their own food preferences. Many Indians claim that before they took up the white man's diet they were more healthy and lived longer.

2. Housing

   From hogan to houses -- In many Indian homes there is no place to study. This will affect school performance.

3. Social Organization

   Indians have an extended family organization. Members of the same clan are considered brothers and sisters. Death of the biological mother is not the traumatic experience it is in the white family. In the Indian family a member of the extended family group takes over. The Indian child is born into a very secure, emotionally satisfying environment.

4. Religion and Mythology

   In this area the teacher must understand that if children are absent for some special ceremony that she must graciously accept this. --- It would be well and logical to add to the school program some of the authentic myths and stories of the surrounding area.

5. Values

   To some, values are relative. Others say my values are the best and should be imposed upon all people.

   The life of the non-Indian is oriented toward the future.

   To the Indian, today is the important time.

Saving

The non-Indian saves for the future.

The Indian believes in giving -- sharing -- if you acquire great possessions the Navajo thinks you are a witch.

Time

Time is an important factor in the life of the non-Indian.

The Indian does not have this time consciousness. There is no word for time in the Indian language.

Competition

Cooperation is a tenet of the non-Indian belief.

The Indian does not like to be singled out for praise. The doing -- the game is the thing not the score.

Nature

The non-Indian feels compelled to conquer nature while the Indian lives at harmony with nature.

Family Life

The family life of the non-Indian is being weakened by so many outside interests and organizations.

Family life among the Indians is an extended, closely-knit relationship thus giving a warm feeling of security.

Religion

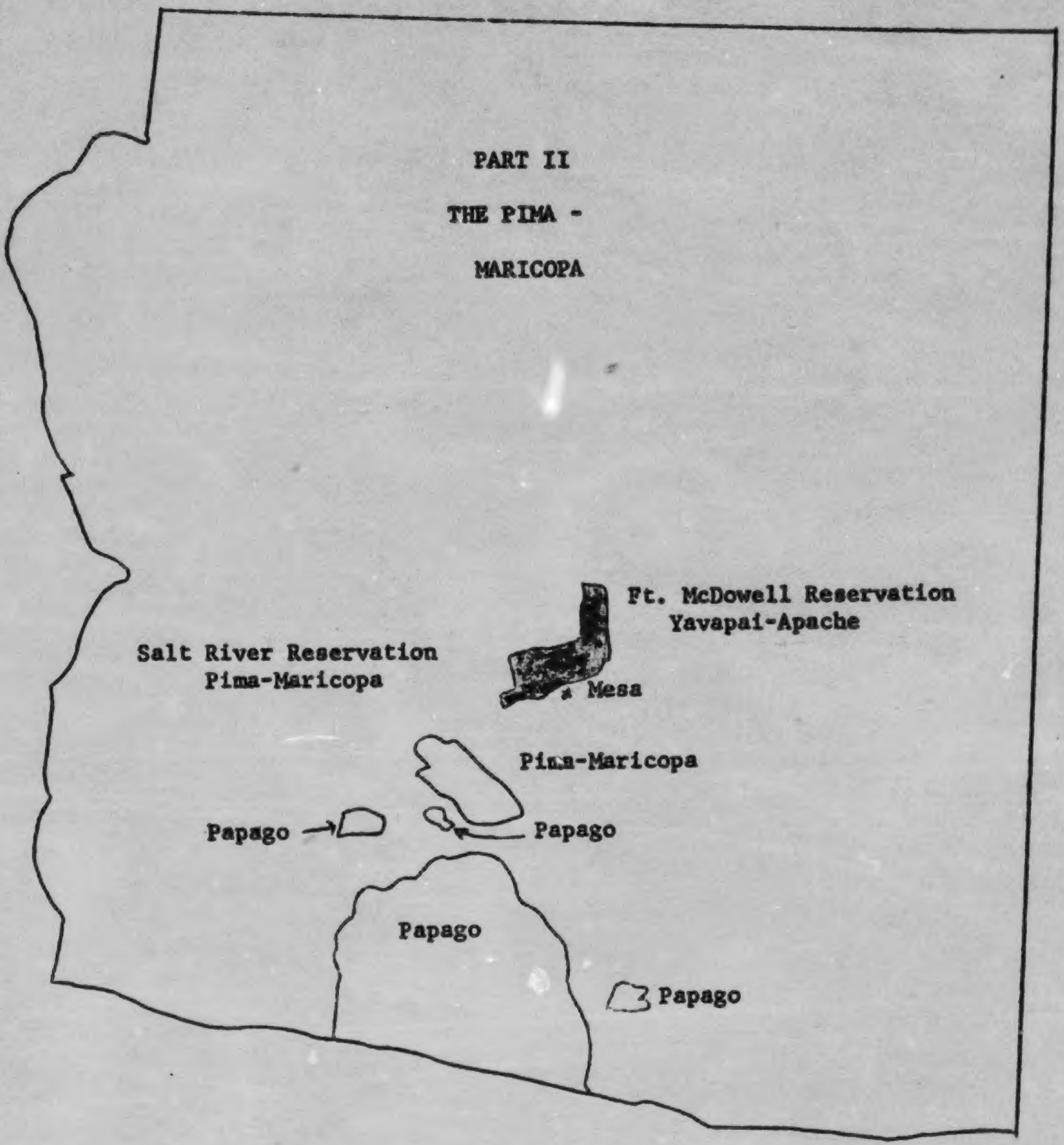
With many non-Indians religion is a segment of life.

With the Indian, religion is life.

We hope that some knowledge of these aspects or components of a different culture will aid greatly in understanding and so enable all teachers to teach with heart as well as mind. For I agree with those who believe that it is not language that is the greatest problem but rather the lack of understanding of the differences and conflicts in culture. It is unfortunate that we offer aid both foreign and domestic with the presumption that all cultures, all people will be happy to imitate us. Until we change our point of view we stand to lose our rightful place in the history-making of this world.

PART II

THE PIMA - MARICOPA


Ft. McDowell Reservation
Yavapai-Apache
Salt River Reservation
Pima-Maricopa
Mesa
Pima-Maricopa
Papago
Papago
Papago
Papago

Casa Grande Ruins

The Pima

Introduction

Since I teach in Mesa, Arizona, I decided to confine my paper to the study of the Ft. McDowell and Salt River Indian Reservations. About three hundred Indian children came to the Mesa Public Schools last year.

I, like many others, had a vague and rather distasteful idea of the great injustice done to the Indian by his "white-brother". But as far as becoming personally involved with the Indian child or his parents such a thought never seemed remotely possible. -- Then suddenly here they were. I had seven of them. (I find myself resentful of the shifting of these children from school to school --- at Emerson one year at Franklin the next etc.)

My year could have been less frustrating if I had been aware of some of the conflict of values, of some of the Indian customs and traditions. I soon found that I could not possibly attach the label "Indians" to all of them and expect any uniformity of behavior.

Our class discussions brought out the fact that, in the past, the Indian had had very little to say about what kind of education he received. The question was raised: Is the Arizona State course of study adequate for Indian children? It was decided that teachers need to be concerned with what they are teaching to meet the needs of the children in the multicultural classroom.

What Ruth Roessel says of the education of the Navajo is also true for all Indian children. "If education is to bring the old and the young, the educated and the uneducated together instead of driving them farther apart, then it is necessary for Navajo education to include a planned series of units such as the one here submitted."

A Social Studies Unit on Navajo Life Past and Present

I would agree further with Ruth Roessel that : "The school should be an active part of the community. That community problems are school problems and that school problems are community problems."

Beatty says that those who work with Indians must believe in them and that their belief will be amply justified.[4]

Ruth Underhill has this to say: "We see that criticism of the Indian's incapacity is really criticism of the white group which gives his capacity no chance to grow."[4]

THE PIMA

Pe-ne-mah-ch
(I don't know)

A kimel o'otom
(River People)

The Salt River Pima-Maricopa Community is located in Maricopa County, twelve miles east of Phoenix and about five miles north of Mesa. Tribal and Sub-Agency offices are on the Reservation. Agency headquarters are at Sacaton.

There are 45,626 acres of land of which 25,201 are allotted to individual Indians in tracts of 10-30 acres, 21,398 are community land plus 27 acres of government land. The population is 1,500 with 75 of these living adjacent to the Reservation.

The Fort McDowell Indian Reservation extends north of the Salt River Reservation. The boundary lines join at one point near the Bee-Line Highway. This reservation, four miles wide and ten miles long, is composed of 24,680 unallotted acres. With a total population of approximately 228, there are about 125 living on the reservation. Tribal headquarters are at Fort McDowell and the agency offices are also at Sacaton.

The children from both reservations go by bus to the Mesa Public Schools. About 265 students are from the Salt River Reservation and about 35 from Fort McDowell. The children of the Salt River Reservation are predominantly Pima while the children from Fort McDowell are of the Yavapai-Apache stock. My experience with the two groups of children would indicate that the Salt River Pima children are by far the most acculturated.

From the Salt River Report, 1961, Arizona Commission of Indian Affairs, we get the following report:

The Salt River Pima-Maricopas are to be commended for the following:

1. Their active interest in the education as evidenced by their cooperation with the Mesa School System and their awards program at the end of each year.

2. Their active cooperation with the different state, county and federal agencies and other organizations.

3. Their close cooperation with the Arizona Game and Fish Commission and the [illegible] to explore relations with state and county law enforcement departments.

4. Their intelligently planned development which can be anticipated as their tribal leaders are cooperating with the Maricopa County Planning and Zoning Commission and other departments in a way that will benefit both the reservation and overall community. Because of the intelligent planning being done to insure the highest possible progress, the future of this reservation and its people is promising.

The Fort McDowell Yavapais are to be commended for their efforts to develop their resources; particularly the Verde River frontage and their water rights.

Those who do craft work should be encouraged to continue their creative efforts.

The Tribal Council is to be congratulated for its cooperation with the State Game and Fish Commission.

If the people of this reservation will work with their Tribal Council and with each other, they will be able to develop the rich potential the Verde River has to offer.[5]

A history of the Pima Indian indicates that their language comes from the Athabascan group. The Pima is spoken of as Village Dwellers. It is said that their ancestors were the Hohokam. Some records would seem to show that the Hohokam lived here before Christ. At any rate they built the first skyscrapers.

The Casa Grande ruins, near Florence, is the best preserved of the prehistoric villages of the Pima. Breazeale, Pima and His Basket further states that the Casa Grande stood four stories high and its walls were four feet thick.

Breazeale tells us that the height of any civilization is measured, not by the military prowess of the nation but by the progress of the fine arts. The white man uses words both to express and to conceal his thoughts; but the Indian has not considered words as a desirable means of expression. His talents turned toward the useful and he made the useful ornamental.

Breazeale continues with his information of the Pima:

> The different Indian Tribes differed from one another in language, in customs and in artistic tastes, much as the nations of Europe now differ from one another, so each has found a distinctive way of expressing himself in art. For example, the Navajo with his blanket, the Hopi and the Maricopa with their pottery, and the Pima with his matchless basket. To everyone, even though slightly familiar with Indian art, the individuality of the Indian appears in his production. The Pima basket is indelibly stamped "Made by Pimas", where the willow and the devil's claw grow, while the Navajo blanket carries with it the atmosphere of the high plateaus, wild free and barbaric.
>
> Nearly all the Indian tribes made pottery, with varying degrees of skill for they all needed it in their cooking, but in all probability the best pottery developed in the vicinity of the best clay pits. The Pima basket too, owes its beauty, largely, to the materials of which it is made. The combination of cottonwood, willow, (yucca), devil's claw and tule (cattail) was hard to be obtained in any other section than the Gila Valley.
>
> One of the most commendable traits of the Pima has been their loyalty to the whites. Throughout the long period when the Apaches were on the warpath there was not a single uprising among the Pimas, and old travelers tell us that they always felt safe among them.
>
> The Pimas are honest and industrious and very unselfish. They are cleanly, truthful and self-respecting, and the most even tempered individuals I have ever met. P. 12-29[6]

George Webb, A Pima Remembers, recalls the help of the Papago (cousin to the Pima) during harvest time.

> The Papago who lived in the desert south of us did not have a river to water their fields, and their food was never plentiful.
>
> During the summer months, some of them would come to our village with cactus syrup in ollas, and salt, and we would give them beans and corn in exchange.
>
> The only salt we had come from the Papagos. At a certain time of the year they would go down to the ocean and get salt --- It was a kind of a ceremony with them. They walked hundred of miles to the ocean and back. And so they would stay with us a few days and help us harvest our wheat.
>
> Many Pima and Papago families are related because of those many times the Papago came to help us harvest our wheat. P. 64-67

Also from A Pima Remembers, we have this song which the Pima liked to sing when they go traveling around.[7]

They have gone,
The birds of the sky.
They have gone,
The animals of the earth,
They have returned
Along their own trail.

On a white rock under the moon,
On a red rock under the sun,
On a black rock they sat,
On a yellow rock they rested
And looked back and saw butterflies,
They looked behind them and saw a whirl
A whirlwind
And they watched a whirlwind
And it was a tree
Standing in a cool shadow.

They sit under the tree in the shadow,
They sit under the still tree.

For many years the Pima people were content. There was plenty of water. There was plenty to eat. Gradually the white man took their land and the water. The Roosevelt and Coolidge dams spelled the end as far as water was concerned. True they were promised free water forever and ever. But there is no free water. For years after the dams were built the Pima Indians went hungry. They became wild-food-gathers, as were their cousins the Papagos. They lived on wild seeds, roots and berries. They made mesquite beancakes, balls of dried cactus fruit, dried meat in sacks and salt.

After many years their plight was brought to the attention of the government. The Salt River Indian Reservation Project was organized. It consists of some 9,300 acres of land entitled to gravity flow water. 4,000 acres are irrigated from deep well pumps. Approximately 96% of irrigable lands are leased and farmed by non-Indians. There is some livestock, Indian owned, 177 acres of individually owned farming, 4,274 acres under non-Indian management. (This is the bleak report from the Arizona Commission of Indian Affairs) Why aren't the Indians cultivating their own land? They can't afford the "free" water. We, the people, have not kept our promises to the Indians. We, the people, close our eyes and let them do all the adjusting. --- No wonder, as Dr. Raynold J. Ruppe told the class: We have a composite national guilt feeling about the Indian.

From many sources we learn that the Pima is one of the most acculturated tribes in Arizona. That 99% of them speak English. It is estimated that about 80% have completed grade school and 50% have graduated from high school.

We have also found that unfortunately, the Pimas have lost most of their pottery and basket making. That while their cousins the Papago, have retained some elements of their religion, the Pima, on the other hand, have no elements of their religion left. They have joined either Catholic, Protestant, or Mormon christian groups.

Today, an awareness of the great beauty and value of any of the ancient chants, legends, etc., have impressed some of the Pima leaders to try to revive or pull from the grave, so to speak, some of the dances, legends, customs, of their ancestors. Raymond Enos and Mrs. Ross K. Shaw are two who have accepted the challenge to search out and record what is possible to find. We can only hope that more of the Pima Indians will do likewise.

In conclusion we might quote from Alfred Jackson, Treasurer of the Pima-Maricopa Tribe, as he spoke during the Indian Education Conference March 3-4, 1960: "It has been said that the Pima have had schooling opportunities, perhaps more than many other tribes. But still we have far to climb. It isn't only the Indian people who have to keep up with the progress of this world. We must prepare for the future. I know one of these days we will be on our own. I am confident that the youth of the tribe will take their places of responsibility.

PLANTS, LEGENDS AND GAMES

Part III

After reading By the Prophet of the Earth, The Pima and His Basket, and A Pima Remembers, I decided to add a third part to my paper: Plants, Legends and Games.

SAHUARO LEGEND SONG

Far on the desert ridges
　　Stand the cactus.
Great Sahuaro stands
　　Bearing the fruit
To feed our hungry people.

There on the desert mountain
　　Stands the cactus.
Giant cactus proud
　　Upward with stately arms
He's reaching, reaching.

WIND SONG

(Pima Indian Medicine Song)

Far on the desert ridges
　　Stands the cactus;
Lo, the blossoms swaying
　　To and fro,
The blossoms swaying, swaying.

THE PIMA

Plants and their uses:[8]

Common name: Pigweed

Pima name: Choohugia

Choohugia means 'night carring'. On the Salt River Reservation the leaves are boiled and eaten with pinole; also, when young and tender the leaves are boiled or cooked for greens and are enjoyed by a number of tribes besides the Pima, according to Lewis Manuel. The seeds also are dried and ground and a handful thrown into boiling water, salt added, and the whole cooked until done.

Common name: Century Plant -- Agave

Pima name: A-ut

Arizona produces at least eight species, and it is probable that the Indians used several of them; in fact, the Mescalero Apache were named after one of the species from which they prepared an article of food.

According to Father Antonine, the edible fruit, wet or dry, is called A-ut. The heart is baked in the ground, sliced, dried and kept in a bag. The slices are used any time and are eaten like candy. --- The leaves are also baked twenty-four hours in a pit; so baked the leaves become tender and sweet.

Common name: Giant cactus Sahuaro

Pima name: Has shan

The sahuaro, the largest in the Southwest, bears the Arizona state flower. It has proved to be one of the most useful of all plants to the Pima.

The ripe fruit of the sahuaro was eaten as dessert -- the skin discarded. The seeds were dried, sometimes roasted and ground to make mush. The pulp is boiled, bottled and used as honey. The sahuaro seeds are rich in vitamin C. The story is told that an Indian boy fed the seeds to his chickens and received first prize for the plumpest poultry with the whitest flesh.

Dead sahuaro ribs are used for many purposes, for splints, for building purposes,etc.

Common name: Nightblooming cereus Sweetpotato cactus

Pima name: Ho-ok vaao

Ho-ok vaao means "witches' ladle" whereas the Spanish name, reina-de-la-noche ('queen of the night') is far more complimentary. Sweet potato cactus derives this name from the tubers, which ordinarily weigh from five to fifteen pounds. George Webb stated that the tubers are sliced and the juice sucked is often used for diabetes.

Common name: Pricklypear

Pima name: I - ipai

The tender newforming leaves are sliced, cooked and seasoned like string beans.

George Webb explained that there are several varieties of pricklypear -- one has light red fruit which is not poisonous, and another, of darkish purple, which gives the shivers.

Mr. Peeples told me that on the Salt River Reservation the Indians grow an imported Mexican pricklypear for its abundant fruit.

The fruit is boiled and white underclothes are dyed in the liquid, said Ida Redbird. The resultant color is dark pink. The early Aztec called it Nopal and used it as poultices to relieve pain and swelling.

Common name: Creosote Bush 'Greasewood'

Pima name: Shoegoi

The women of the Salt River Reservation state confidently that this plant cures everything.

Some of its uses are as follows:

Resinous branches for kindling or bright fire. Leaves heated or brewed are used to reduce fever cure impetigo, held in the mouth to cure tooth ache, remove dandruff, the ground plant used as a deodorant, under arms, in shoes, a hot drink is given for colds, for rheumatism a drink and smoke of the plant as well as a hot foot bath. Ida Redbird suggested that a "handful of greasewood thrown into a quart of hot water and allowed to boil down, and a cup of liquid taken is good for stomach-ache, cramps, and gas pains. Heated greasewood applied to a bruise is good. Liquid from boiling leaves is used for baths and rubs for rheumatic pains. Cooked leaves applied to scratches and wounds of the skin are helpful.

Common name: Mormon-tea

Pima name: Oo-oosti new name: Koopat

Leaves, as well as roots, are boiled for tea. The roots are powdered on a flat stone, sprinkled on all kinds of sores, including those caused by "bad disease". (syphilis) Oo-oosti means 'sticks tea' but some say the new name is Koopat. There are two species of Mormon-tea. One grows three to four feet high while the other reaches to a height of fifteen feet.

Common name: Lichen on stones --- Earth flower

Pima name: Jievut hiawsik

This plant has more religious meaning than any other plant. It is smoked, mixed with tobacco, at the summer dances, when its distinctive odor is noticeable. Like marihuana, the smoking of this plant 'makes young men crazy'. The Pima believe that if they smoke this lichen they can get any woman they want, but this is just a superstition, explained George Webb. A powder-lichen is sprinkled on wounds, rattlesnake bites which have been cut open, and wounds caused by scorpins and other such insects. Apply powder four times a day for several days.

Common name: Mesquite mistletoe

Pima name: Hakvut

The berries are mashed, or boiled and when eaten tasted like pudding. Sometimes the plant is soaked in warm water and sores washed with the infusion.

Common name: Milkweed vine

Pima name: Bann vee-ibam

Chewing gum is made by boiling milkweed in a deep pottery bowl or poured into pumpkin-stems and baked under ashes.

Common name: Mesquite

Pima name: Kwi

Mesquite beans are used for food as well as drink. On the Salt River Reservation a mush is made from Mesquite beans. Tea made from crushed leaves makes a cooling drink. Sometimes salt or sugar is added to the tea. The blossom or catkin is sucked because it is sweet. Mesquite gum is boiled and used to darken grey hair, sore lips, chapped hands and cracked fingers.

Common name: Sunflower

Pima name: Hivai

The seeds of the sunflower were eaten by all Indians. At Salt River Reservation, the inner pulp of the stalk was used as chewing gum. --- The dried petals were ground, mixed with yellow cornmeal and used to decorate the Hopi women's faces in the Basket Dance.

Common name: Valley cottonwood

Pima name: Aupa

Fence posts are made from cottonwood. The young green pods are chewed as gum and the twigs are used in certain basketmaking at Lehi. --- A handful of leaves boiled in water and sores are washed with the infusion. --- For hair dye a brew was made from the leaves, strained and mixed with tea from mesquite bark on the Salt River Reservation.

PIMA LEGENDS[8]

Yellow Dress

In many of the legends there are characters you would call earth spirits.

One of these spirits is 'Uam-ipudam, meaning Yellow Dress. She is a spirit of the desert who appears as a very appealing old woman who transforms scenes or objects into beauty. She appears mostly to children, leading them away, telling them of wonderful places that they will see if they go with her. She leads them on and on until they are far away from their homes. Then she disappears.

I know about 'Uam-ipudam personally. When I was very young another boy and myself were the victims of her bidding. We followed her many miles before my father, led by our tracks, found us and took us back home.

I know of one boy who went thirty-five miles to another village where he was found and taken back to his home. This boy is now an old man and has told me his story. He still dreams about the beautiful place shown to him by the strange old woman.

When I read in the paper about children getting lost in the desert I think that perhaps it was only the yellow blossoms of the Palo Verde that seemed to be 'Uam-ipudam calling them.

Legend of the Great Flood

A long time ago, there lived in these parts a tribe of Indians who hunted and fished and roamed all over these valleys.

One day it began to rain. It rained for days. It rained for weeks until the rivers began to rise with flood water. Soon the rivers over-flowed their banks and the people began to seek higher ground. The water kept coming up and up and up, and the people began to climb up and up and up to the highest mountain peaks. The water kept coming up until it covered all the valleys, until only the tops of the mountains could be seen. The people who climbed up on Superstition Mountain huddled together and watched the water coming up. With them there was a dog. One night the dog spoke in plain words: "The water has come."

Then the water came over the top of Superstition Mountain, drowning the people who were up there.

The water went on rising up and up and the birds flew up and up, until they reached the sky where they hung on by their bills. The water kept coming up until the woodpecker's tail was under water, and he began to cry. At his side a little sparrow was hanging by his bill, and the sparrow said to the woodpecker: "You big cry baby! Here I am just a little bird and I don't cry."

"Yes, but look at my tail! It's under water!" said the woodpecker.

"Well! Stop crying! You are only making matters worse with your tears! Adding to all this water.

Maybe if you stop crying the water will go down."

The woodpecker stopped crying and sure enough the water started going down. It went down and down and down until the tops of the mountain could be seen, and the little sparrow flew down, down to the earth again. And so did the woodpecker.

The next time you see a woodpecker, notice its tail. You can still see where it had been in the water many, many years ago.

And if you are ever southeast of Superstition Mountain, look to the top! You will see people still up there, turned into stone. Those are the people who were drowned during the flood.

How long ago did this happen? I cannot say, but this story was handed down to me by very old people.

How the Rattlesnake Got Its Fangs

Informant: Domingo Blackwater

The Creator made the rattlesnake (kaw-oi) very beautiful, as it is to this day (if you have noticed), but He gave the serpent nothing with which to protect himself. When the people first came, they played with the snake, rolling him up, throwing and catching him like a ball, and even twisting him around their necks and tying him in a knot.

The snake spoke to his Creator, complaining that he was being tormented and that his ribs ached, and said, "Do something to help me!" The Creator told the serpent to open his mouth, and two fangs were placed in it. The next person who toyed with the rattler was bitten and died within an hour. This news was spread among all the people and they never tried to play with a snake again. (Here the story was cut because it was too long.)

Domingo Blackwater's wife's grandfather would play with snakes and could take a coiled sidewinder into his cupped palm. Some old people were able to do this, because they had no fear, but it cannot be done by those of the younger generation.

How the Roadrunner (D'ADAI) Got Red on His Head

Informant: George Webb

A long time ago an old woman had a pet rattlesnake (kaw-oi), and when it died she had no fire with which to cremate her pet. The roadrunner, offering to procure some for her, flew up to the sun, the journey taking four days. On his return trip, a thunderstorm arose and lightning struck him right on the head, but he brought back the fire. That is how the roadrunner got red on his head.

Lewis Manuel's legend of the roadrunner differs from the above: The bird procured the fire from the sun, and was returning on a trail through the mountains when wihom ('the Lightning Man who shoots' and who is very mean) took his gun and shot. Because of "the ups and downs" he could hit the roadrunner on only one side. Lightning Man shot again, but the mountains prevented the bird from being killed, and he was just wounded on the other side. That is how the roadrunner got his red markings.

PIMA GAMES

(From L. S. M. Curtin's book By the Prophet of the Earth, pp. 129-131)

"LADIES' GAME"

Informant: Stephen Jones

Two women played this game, using about twelve round stones the size of marbles. One player tossed up a stone and pushed the remaining ones under her cupped left hand before catching the thrown pebble. If she missed it, the other woman took her turn. The score was kept by marks on the ground. Now they use metal "jacks" which "cost fifteen cents a set."

RACING GAME

Informant: George Webb

A racing game, called wee-ichida, was played, using a ball made of mesquite wood or of a light volcanic stone called totshak, which means 'foam on the water.' Both kinds of balls were dipped in boiling mesquite gum (kwi choovadak), or creosote gum, and allowed to cool; they were then black, and as smooth as glass. My informant showed me one of the stone balls, which was about eight inches in diameter. A long time ago the men ran and kicked the ball barefoot, but later they wore cowhide sandals. One man raced against another, sometimes for four to five miles and back. Prizes consited of a cow, a horse, oxen, etc. Occasionally a man would cheat by using four balls, then he was not forced to look for the regular single ball when it flew off into the brush. "Following a kicked ball would make a man go faster, like driving a car," George said.

In olden days, if a man was very expert with the running-game ball, it was buried with him.

WOOLEVEGA

Informant: Dean McArthur

Woolevega refers to something tied into a bundle like grain, also sagebrush wrapped in mesquite bark, which was thrown ahead of a marksman for a moving target, according to Father Antonine. Its aim was to become expert at shooting through practice. Long grass, (Spoolevam) sour clover (Melilotus indica L.), or tips of oos hawkmaki (arrowwood), were cut and folded into one-foot lengths. This bundle was wound round and round with mesquite or willow bark until it was three or four inches thick, when it was ready for use. The woolevega was placed about thirty feet away on the ground and several boys, twelve to fourteen years old, used it as a target for their arrows. (Boys at this age were supposed to take up the duties of manhood, such as hunting and protecting the family from the enemy.) The first boy who hit the target picked it up and tossed it into the air, quickly drawing his bow and aiming an arrow at it. He was allowed four shots. If he made a lucky hit, he won all the prizes; but if he lost, the game started over again until a boy hit both the target on the ground and again in the air. At the beginning of the match each youth put up one of his possessions for the prize, such as feathers, arrows, slingshots, sinew, paint, etc.

VOPODA

Informant: Mason McAffee

Vopoda was played by men at night. A fire of dry wood was made, three men sitting on one side and three on the other. The players first put up prizes, such as their clothes, new pieces of cloth, money, or even women, and bets were made individually between members of the opposing parties.

A player from each side had two small sticks of arrowwood just large enough to be hidden in each hand. One stick was white, the other wound with red cloth. When these were concealed, the players folded their arms and, squatting on their heels, swayed their bodies from side to side. There were three players and three guessers, and a man from the guessing side would concentrate for a while, then clap his hands and indicate the place where the red stick was hidden. If he was successful, his side scored a point and the sticks were passed to the opponents and the procedure was reversed. A scorekeeper was chosen, who cut twenty long sticks, and each time a point was made, one counter was allowed to the winners; when they had won all the sticks, the game was over.

Many people stood about, placed their bets and sang songs, even composing new ones.

I borrowed this lovely
chant from the Navajo.

MAY ALL BE
BEAUTIFUL BEFORE YOU
MAY ALL BE BEAUTIFUL BEHIND YOU
MAY ALL BE BEAUTIFUL BELOW YOU
MAY ALL BE BEAUTIFUL ABOVE YOU
MAY ALL BE BEAUTIFUL AROUND YOU
MAY YOU WALK WITH BEAUTY
ALWAYS.

QUOTED REFERENCES

[1] Lands and People, Clewell, Gladys D., Editor in Chief, Topic: Indians of North America, Grolier Society, New York, 1948.

[2] Hagan, William T., American Indian, Chicago History of American Civilization, University of Chicago Press, Chicago, 1961.

[3] Fey, Harold E. and McNickle, D'Arcy, Indians and Other Americans, Harper & Brothers, New York, 1959.

[4] Beatty, Willard W., Education for Cultural Change, U. S. Department of Interior, Bureau of Indian Affairs, Washington D. C., 1953.

[5] Salt River Report, Arizona Commission of Indian Affairs, Phoenix, 1961.

[6] Breazeale, J. F., The Pima and His Basket, Arizona Archaeological and Historical Society, Tucson, 1923.

[7] Webb, George, A Pima Remembers, University of Arizona Press, Tucson, 1959.

[8] Curtin, L. S. M., By the Prophet of the Earth, San Vincete Foundation, Inc., Santa Fe, 1949.

[9] Breazeale, J. F., The Pima and His Basket, Arizona Archaeological and Historical Society, Tucson, 1923.

BIBLIOGRAPHY

BOOKS

Beatty, Willard W., Education for Cultural Change, U. S. Department of Interior, Bureau of Indian Affairs, Washington D. C., 1953

Breazeale, J. F., The Pima and His Basket, Arizona Archaeological and Historical Society, Tucson, 1923.

Clark, Ann, The Little Herder in Spring and Summer, Bureau of Indian Affairs, Phoenix, 1950.

Curtin, L. W. M., By the Prophet of the Earth, San Vincete Foundation, Inc., Santa Fe, 1949.

Fey, Harold E. and McNickle, D'Arcy, Indians and Other Americans, Harper & Brothers, New York, 1959.

Hagan, William T., American Indian, Chicago History of American Civilization, University of Chicago Press, Chicago, 1961.

La Farge, Oliver, The American Indian, Golden Press, Inc., Rockefeller Center, New York, 1960.

Lands and People, Clewell, Gladys D., Editor in Chief, Topic: Indians of North America, Grolier Society, New York, 1948.

Meriem, Lewis, and Staff, The Problem of Indian Administration, John Hopkins Press, Baltimore, 1928.

Minimum Essential Goals for Indian Schools, Beginning Year, Levels One and Two, Bureau of Indian Affairs, Department of the Interior, Washington D. C., 1953.

O'Kane, Walter Collins, Sun in the Sky, University of Oklahoma Press, Norman, 1950.

Webb, George, A Pima Remembers, University of Arizona Press, Tucson, 1959.

Yost, Billie Williams, Bread Upon the Sands, The Caxton Printers Ltd., Caldwell, Idaho, 1958.

PUBLICATIONS

Arizona Cultures in Contact, College of Education, Arizona State University, Tempe, 1960.

Arizona Indian Child Goes to School, State Department of Public Instruction, Division of Indian Education, Phoenix, (No date)

Fort McDowell Mohave-Apache Reservation, Arizona Commission of Indian Affairs, Phoenix, 1960 Report.

Guidance and Relocation, State Department of Public Instruction, Division of Indian Education, Phoenix, (No date).

Indian Shop Talk, Arizona State College, Flagstaff, A Summer Workshop, 1960.

Journal of American Indian Education, College of Education, Arizona State University, Tempe, Vol. 1, No. 1, June, 1961.

Salt River Report, Arizona Commission of Indian Affairs, Phoenix, 1961.

Teaching English as a Foreign Language, State Department of Public Instruction, Division of Indian Education, Phoenix, Vol. 3, No. 3, (No date).

Together, "Lo, the Poor Pima!", by Bert Fireman, Methodist Publishing House, Nashville 3, Tenn., Vol V, No. 7, July, 1961.

We Look at Indian Education, A Summer Workshop 1957, Arizona State College, Tempe.

Whiteriver Public School, In-Service Workshop 1959-1960 (Fall Semester), Arizona State College, Flagstaff, State Department of Public Instruction, Division of Indian Education, Phoenix.

THE HISTORY AND CULTURE
OF THE HAVASUPAI INDIANS

Term Paper
BE 522 - Dr. Roessel
August 14, 1961

Mary D. Cleaton

69

Flora Iliff, in People of the Blue Water gives this story of how the Havasupai came to live in their canyon:

> "Evidence other than Indian lore indicates that, generations back, the Havasupai lived in the region of the Little Colorado River. They may have settled there after the god Tochopa, on account of the crowded conditions in Mattawedita Canyon, despersed the tribes. However, this new location again placed the tribe within raiding distance of the savage Apaches, who relentlessly drove them from their cliff dwellings and gardens to wander in an unfriendly wilderness. The tribe crossed the desert to the San Francisco Mountains, but even here they could not live in peace, so again they took the westward trail, seeking the home to which their gods would lead them. A canyon cut across their path. They worked their way down its rugged walls to the floor - an oasis of greenery cut by a rollicking stream of blue water.
>
> Desert weary, they tarried by the stream, reluctant to leave a spot that had everything they so much desired, but their gods had not yet spoken. Discouraged, they began the long climb up to the plateau and westward. A child cried. The procession halted and the child's voice was stilled. Each effort to resume the journey brought that cry of protest. The wise men quickly issued their edict: 'The gods speak to us through the voice of the child; this is the home to which they have led us!
>
> Joyously the people unpacked their loads and began building houses and making gardens."

The Arizona State Teachers College Bulletin, Volume 21, No. 5, December, 1940 states that recent evidence would seem to show that this story is not true.

At any rate, the Havasupai do live in the Havasupai Canyon which cuts across the plateau of north central Arizona from Bill Williams Mountain, on the south to Grand Canyon on the north, forming a part of the system of canyons that make up the Grand Canyon.

The Walapai had named the Havasupai, a combination of words of their own language of aha - water, vasu - blue, pai - people, meaning the "People of the Blue Water." Each neighboring tribe has its own name for these people. One, noting the Havasupai's manner of clubbing their wood from living trees, named them "Kohunina" - wood killers. To this Indian word we trace the present name of Coconino County. The friendly Zuni affectionately call them "Younger Brother."

At the time the Indians moved into the Canyon, they discovered two great pillars of red sandstone on the rim of a high precipitous section of the wall of the canyon. The wise men of the tribe said the indestructible god spirit lived there to watch over and protect the people in the new home. When the Indian Office considered building a school for the Havasupai children, they tried to get the Indians to move to the plateau. At the suggestion, the Indians became bewildered and frightened. They thought if they left their gods, they would die.

The broad level of the floor of the canyon was occupied by the village. The cultivated acres were laid out like a checkerboard, in somewhat irregular squares. Each square was enclosed by a fence of brush or poles.

Today the Havasupai own 518 acres of land along the beautiful Havasu River, in undivided shares with a year-to-year grazing access to 286,000 acres of land adjacent to the reservation in Kaibab National Forest and Grand Canyon National Park. An additional 2,540 acres in Cataract Canyon has been turned over to the Department of the Interior for the use of the Havasupai Indians.

There are about 300 Indians in the tribe today, with half living on the reservation. The closest community to Supai by improved road is Peach Springs. Valentine is the Bureau of Indian Affairs sub-agency headquarters in Mohave County.

The Havasupai Reservation is accessible only by trail. Some farming is carried on by the Indians in the form of subsistence gardens. Corn, beans and squash are the staples, supplemented by onions, tomatoes, melons and other garden vegetables. The fruit crops are peaches, nectarines, apricots, and figs. They have been gardening there since before 1776, when the first written record was made by Padre Francisco Garces, a Spanish mission priest who stopped there. In the Annual Report made to the Department of the Interior by Flora Gregg in 1901, a plea was made for farming implements. This plea brought results. Before that time they were using the crudest tools and doing very well.

A corn planting ritual was followed. The planter knelt on the ground, stuck a wedge-shaped stick deep into the ground to loosen the soil, then offered a prayer that his corn might grow well, and dropped the seed into the place he had prepared. This done, he made an offering to two white blotches on the wall of the gorge - the first mythical ears of corn given to the people by their gods - by blowing toward them one grain of corn. At the conclusion of the sacred rite, the planting of the remaining ground was done in the same manner.

They grew and stored food, not only for the immediate future, but for years ahead. They made their own garden tools, even making a spade by fashioning the blade and handle from a long, flat piece of wood. They used the shoulder blades of horses or anything they could get to loosen the soil or chop weeds. Sticks, bones and toes were poor substitutes for spades, hoes and rakes. They restricted production by refusing to cultivate inherited land until it had lain fallow for a year or more. The spirit of the dead might return to its former home at any time, so they would not use the land for a while, partly through fear, but also to show respect to the former owner. Tending their crops and storing their food was the main object in life for these people. Always the crop was divided into portions: some for eating, some held for an emergency, but the best kept for seed.

They stored their food in stone granaries made in crevices in the canyon wall. The hard rock made a solid floor that the rats could not eat through. The walls were plastered with a hard cement of native manufacture, available in the canyon. Each storehouse was closed with a flat stone, sealed in place with cement in which the family's mark of identification was placed.

Through generations of experimenting, the women had developed safe methods of preparing food for storage. Mold and decay must be fought or there would be famine. Beans, corn, sunflower seeds, figs and peaches were dried in the usual manner. In addition they had learned a way to dry squash and pumpkin so they would make good eating in the winter.

Families who owned large plots of ground had several storehouses, some as many as five. Regardless of how the land had been distributed when the Havasupai had moved into the canyon, through inheritance some individuals had acquired more than they could cultivate, and it was loaned or rented to friends or relatives. There were some whose plot was no larger than the floor of a room, but every family had at least one storehouse tucked away in a crevice in the wall.

The Havasu Canyon has exceptional opportunities for agriculture. The canyon walls broaden out to make a valley nearly two and a half miles long. Over this valley the water of the creek is conducted by means of ditches in the sand and slight dams across the stream. The light soil and sudden rise in the stream level make it necessary to frequently renew both ditches and dams. To the fertile soil and a plentiful water supply is added summer heat, since the valley is a half mile lower than the surrounding plateau.

They move to the plateau above the canyon after the harvest and spend the fall and winter in gathering wild foods and in hunting deer and mountain sheep. In this way they get meat to eat with their corn.

The Havasupai houses were built near the gardens. Most of them were rectangular or dome shaped. Their construction involved no expense for a man needed only poles, brush and dirt. By exchanging work with his neighbors, his shelter was soon completed. There were no windows; the low doorways were closed with a blanket and a rough board door hung on leather hinges. These houses cannot be classed either as a wickiup or a hogan. The floors are of dirt and are not treated in any way. The loose sand and trash that accumulates is swept back from the center of the house against the walls and after a time the structure appears to cover a slight depression. The cooking is done on a wood burning stove or open fire place in the middle of the floor, the smoke escaping through a hole in the roof. Living in their remote canyon where everything has to be packed in on horses over a steep winding trail, the Havasupai have few modern household goods. Most of them sleep on blankets or thin mattresses spread on the ground. They sleep with their heads to the east so the sleeper will be free from troublesome dreams and will rest well, arising refreshed.

Several years ago the government built a number of two-room frame cottages for the Havasupai, but they would not give up their old ways. They used the new houses for storage space and continued to live in their thatched houses. Today, most of these houses are lived in a part of the year, but the Indians claim that they are too hot in summer and too cold in winter.

The summers in the canyon are very hot -- the temperature often getting as high as 117°. In winter, they have only six or seven hours of sunlight because of the high, steep cliffs. This causes the mornings and nights to be very cold. Because of this and lack of fuel, most of the tribe leave the canyon during the winter months and live on the plateau near the head of the trail. Here there is plenty of pine wood for fuel and good grazing for the horses. On the plateau, the house is a sort of hogan of logs and earth, more solid in construction than those in the canyon.

Most of the cooking is done out of doors and their cooking utensils are of the simplest kinds -- cheap tin kettles, lard cans and tin buckets. Some characteristic Indian utensils are still in use. Generally the women and children eat with the men except when they are visiting with male relatives or friends. Then they usually wait until the men are through.

The Havasupai have adopted the white man's way of dress. The men wear overalls, or corduroy trousers, blue cotton shirts, jumpers, large cowboy hats, and boots or shoes. The women wear long, wide-skirted dresses, which they make themselves of calico or print in the brightest colors they can get. The hair hangs down in long bangs over the eyes. It is cut shoulder length in the back. The hair dressing and the brightly colored handkerchiefs tied loosely over the shoulders are the only distinctly Indian traits that they have kept in their dress. They wear shoes of American manufacture. Moccasins are sometimes worn by the older men and women. During the summer the women and children go barefoot around camp.

Jewelry worn by the Havasupai is obtained in trade from the Navajo or Hopi or from the traders' stores at Grand Canyon.

The Havasupai make baskets which are their most important domestic utensils and in each household may be found several burden baskets, food trays and one or two water bottles. The women make the baskets and they are of the finest in the Southwest. The men work in leather. Their craft work can be bought at the homes where it is made or sometimes at the store in the village.

The Havasupai family is the social unit. There is no clan system and never was one. There are no particular ceremonial or social groups except those formed by immediate relatives.

The family groups are loosely bound into large ones by blood ties.

At one time there were polygamous marriages but not anymore. Marriage came early to the young people of the Havasupai. Those who had established homes were spoken of as "husband" and "wife". The formality of divorce was unknown, and separations are unusual. Marriage is the basis on which the home exists and tribal government is dedicated to family welfare. Today, they observe the white man's laws governing marriage and divorce.

In the village there are probably fifty camps or family units. In each household are usually found some unattached relatives -- widows, widowers, or orphans. The orphans are cared for by relatives of either parent, seemingly without prejudice to the interests of the children of the relatives on the other side of the family.

The Havasupai Tribe was organized under the Constitution and by-laws approved March 27, 1939. A tribal corporate charter was ratified on October 5, 1946. A council settles most disputes and the tribe acknowledges three chiefs: the Old Chief, the Big Chief, and the Little Chief. Chieftainship is inherited, but there are men who have become chiefs through prestige or renown, or both. The principal duties of the chiefs are to give advice and admonitions.

Today, a seven member tribal council meets at Supai, Arizona on the second Saturday of each month at 9:00 A.M.

Religion is only slightly developed and occupies a minor place in Havasupai life. They pray to the earth, sun, rocks, trees, wind and water. They believe their gods speak to them through rustling trees, flying clouds, and running water. The mythic Bear, Deer and Coyote talk with them and influence all their activities. To the Havasupai, the Sun is more than a god of warmth and light; the Sun is the forefather of his tribe.

The Havasupai practiced cremation until seventy-five years ago. Since then, they bury their dead with all their possessions. Their creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River.

They speak a language of the Yuman stock, but today over 60% of them speak and write the English language. They have 56 students in the B.I.A. boarding schools, one in a mission school and nine in public schools. The tribe has an ordinance enforcing compulsory attendance. 50% have completed grammar school and twelve have graduated from high school. There is no delinquency. The parents of the smallest children would like to have them attend school at Supai so they could live at home with their families.

The U.S. Health Service has a clinic at Supai that is visited by the medical officer in charge and a nurse from Peach Springs. Nearly all the people make use of the clinic. A regularly scheduled immunization program is available which is accepted by only part of the group. More education is needed along this line. Dental needs can be cared for in Kingman, but transportation is a problem.

A Tribal Judge is the only law enforcement officer and he is stationed at Valentine, Arizona. So far the reservation has not had the opportunity to vote and would like to cooperate with the state in making this possible.

Communications are not very good. Telephone service is there but is not very dependable. Mail service is given once or twice a week.

The Havasupai are self-supporting. The only economically important tribal resource is the beauty and isolation of their canyon which is accessible only by trail. The tourist business is growing and the Tribal Council has arranged for the provision of horse and mule transportation, overnight accommodation at the bottom of the canyon, and a guide service for visitors through the canyon. This enterprise is now providing employment for several members of the tribe and should expand steadily. Some farming is carried on by the Indians in the form of subsistence gardens to supplement their income. Others go to jobs at Grand Canyon and other towns of northern Arizona.

Water is their most outstanding asset. The Havasu River supplies water for irrigation for 50 acres of family gardens and orchards. In addition, most families have small grazing lots for their horses and mules. They have approximately 100 head of cattle that are owned individually.

A tribal store stocks the essential food supplies which are available to tourists. A camp-site is located at the foot of Havasu Falls. There are two lodges with cooking facilities. The drinking water is safe. There are no automobiles or wagons in Supai.

Saddle and pack animals can be arranged for by contacting the tourist manager well in advance for accommodations and instructions. Other ways to reach Supai are by hiking the eight miles, or by helicopter.

Some buildings, including the tourist facilities are supplied by a 110 volt tribal-operated power plant from dusk to 10:00 P.M.

From the Report of Arizona Commission of Indian Affairs of 1960:

> "With time, patience, understanding, and the good will of their friends, the Havasupais will continue to develop their resources. The future looks good because, although this is one of the most isolated reservations in the United States, its people are friendly, industrious and with vision. They have a satisfactory way of life in the security of their environment. Their economy will improve as ways are found to share the indescribable beauty of their canyon with more people."

Bibliography

1. Federal Writer's Project - Arizona The Havasupai and the Hualapai
2. Expanded Services to Arizona Reservation Indians - By Employment Security Commission of Arizona - Arizona Employment Service - 1960
3. Report of Arizona Commission of Indian Affairs Havasupai-Yavapai - Camp Verde, 1960
4. Indian Shop Talk Arizona State College, Flagstaff, Arizona, 1960
5. Arizona Cultures in Contact Indian and Bilingual Education 1960
6. People of the Blue Water Flora Gregg Iliff - Harper and Brothers, 1954
7. Indians of the Southwest P. E. Goddard - New York, 1927
8. Westward Hoboes by Winifred Hawkridge Dixon - Charles Scribner's Sons, 1926

"Back to School" with the Apache Indians

Indian Education Workshop
BE 522

Dixie Tomb

When the school bells ring in Arizona next September some children will come back to school, eager to see their teacher and friends. Everyone will be talking, laughing and giggling at once - at least most of the time. "Back to School" is a happy time for the children and most of their mothers.

In a beautiful setting of Central-East Arizona, the bell will ring in September and the merry, happy voices of children coming back to school will be heard. These voices of the children are different. The language is different, the loudness, the boisterousness, the "drive to be heard before the others" is not quite so evident, for these boys and girls are Apache Indians.

The children have come to school with apprehension, for 'readin', 'ritin' and 'rithmetic' are not as common to them as it is to the non-Indian child. The teacher is glad to see the children come to school for it shows the progress that is being made in the field of Indian Education. The teacher knows that the Indian child is coming into a school environment that will be strange for some time. Perhaps it will take longer for the Indian child to find that school is a fine place to be, for his home and school are so unlike.

The Indian child is from a different culture and speaks a different language from that which is used in the school. He will become bicultural and bilingual as he progresses through school.

The Indian leaders and some of the leaders in Indian Education want the Indian to retain that which is best of his Indian culture and accept the dominant culture to the degree which will enable him to become a useful and productive citizen.

The Apache children are taught from their earliest life to be quiet. His mother and father are not as talkative as the parents of the non-Indian children. In school the child is taught to speak and will receive praise for talking -- in English which is not spoken in the home. He will not only say "chair" but he will learn to use one. This sounds very simple and easy for someone to learn to speak the English language, but keep in mind that English is one of the most difficult languages to learn. The language barrier is a large one, but the Indian child is faced with learning a different culture while he remains in the environment where he will be unable to practice the new culture. For a few hours each day, and for a part of the year, he is expected to learn the patterns of a culture and a language which he may use only occasionally. This is a lot to ask of anyone, but to make matters more confusing, the books which he will use, and the problems he is asked to solve are geared to the middle class of our society.

The Indian child is from a cooperative culture rather than a competitive one like the dominant group. The child does not wish to be singled out by any word, action or deed. He is not driven by the urge "to win or bust". This trait does not make it easy for the teacher to motivate the individual by such simple little techniques as the gold star or putting his paper on the board for the others to see. The entire group achieves together, but not to win, or to be better than another group. For a better understanding of the child and to not be misled into thinking that this non-competitive trait is indifference, the teacher must keep in mind that survival was often dependent upon the cooperation of the tribe.

When the child leaves his home to come to school each day, he leaves an extended family relationship where he has known a security that is enviable. The extended family among the Apache is matralinial and matralocal. The family of the mother and daughters stay together. The married sons go to live among the wife's people. In the family there will be the daughters, married and unmarried, and the unmarried sons, and the father and the mother. The child in the family circle is not treated as we do our children and given a special place just outside, but he is given a place right with the adult. When the child comes to school, there are adults who are in positions of authority, but none of them are like the ones the child has left at home.

The Indian child is time oriented to the present. He is not trained to think ahead and plan for a future, or to plan to save his pennies for a time when he will go to college. Today is all that matters; in fact the present is the time of concern, consequently the Indian has no feeling of anxiety. The present time is not concerned with things which have happended so the Indian has no feelings of guilt. This time factor is another thing which requires understanding on the part of those who will work with Indians.

Some of the non-Indian children go to Sunday school and church. Morals and manners are taught in Sunday school and at home, the degree of which varies with the home. The Indian child lives his religion. Everything that the Indian does is his religion; everything that happens to him is the directed actions of his Gods. If the non-Indian child is sick he is taken to the doctor and the treatment is for the germ, or the virus, or whatever infection the child may have. The Indian will have a sing to one of his spirits to rid him of whatever he had done to be so afflicted.

Keeping the head lowered and the eyes off the adult is considered a very polite thing to do by the Indian; to the teacher this can seem like the child is inattentive and laggard. It is also most difficult to hear what the child may be saying. To the non-Indian child the teacher could very gently take here hand and raise the head, and by giving him a friendly smile and a word of praise about how much better he looked and how much easier to hear what he had to say. The Indian child is again in conflict with his home training; so the learning must be a group activity. Singing games are a delightful way to teach a more and a group activity and to learn posture and poise. How the change from one culture to another is presented is often the key to further steps. Tactfulness and kindness are easily understood and accepted where changes are to be made.

To best meet the needs of the Indian child in his introduction to a new culture, a part of which is the language, the skills of communications are the first requisite. The child will be able to speak very little English and the teacher speaks no Apache. Mamie Sizemore in The Teaching of English to Navajo Children refers to the skills of communication as Communication Arts. These skills are listening, speaking, reading and writing. The common denominator in each intregal part of the communication arts is the ability to recognize the "likes and diffferences". The vehicle to teaching the communication arts is experience. The child who is learning a new language and a new culture simultaneously should hear a very short sentence which will be used frequently and for a meaningful activity. The spoken sentence is followed by seeing the action of the request take place. The teacher will repeat the spoken sentence. The teacher will repeat the spoken sentence and the action at the same time. This is an attempt to show the word meaning without breaking the sentence into word units yet. The teacher will next have the class say the sentence: next, say and do. This will be repeated for three times. The sentence is "Sit down". The child can learn to say it while he is doing something. After this has been repeated for several times, the next step is a new sentence to teach the spoken request to "Stand up". Repeat the procedure as it was given for the first sentence. The vocabulary here includes four words, and two actions which are opposite in meaning, and introduce the "likes and differences". The pattern for teaching the communication art of listening, and speaking is: "Hear it. See and hear. Say it. Do it. Say and do." The child has experienced the thing which he has said, and by continuing step building process his vocabulary and his comprehension can be enlarged.

In teaching the vocabulary to the child, the teacher needs a controlled vocabulary. According to Mrs. Grace Blossom of the Cortez School, an excellent source of the vocabulary is the basic reading books which will be used in this class room. In addition to the basic vocabulary, the teacher will need a supplementary vocabulary to meet the needs of the local school plant. The supplementary list should take care of the words of the school personnel, room furnishings, washroom facilities, the playground and the toys of the room. This supplementary vocabulary is also recorded and controlled. The teacher should not rely upon her memory and risk missing the teaching of the word for the child will not usually let it be known that they do not know. The new word is never introduced as an isolated word but in meaningful context.

The speech of the child should be corrected as it is being learned. "English should not be spoken with a foreign accent", said Mrs. Blossom in her speech to the Workshop. The time to change it is at the time it is being learned. How will the teacher get the child to say sounds which are not in his language? Refer back to the elementary rule in education. Begin with the child where he is. Take a sound from his environment and teach the "likes or differences" and play a game. The sound may be in an isolated form more or less but the mechanics of making this sound are being learned. Actually show the child where the tongue is placed, what happens to the lips and how to control the breath. This is to be a game and it is to be fun! Animals, birds, machines and the elements are good sources of sounds. The troublesome "ch" can be learned by a sneeze. The importance of listening and having the ear become attuned to the new sounds cannot be over emphasized. Lets not overlook the fact that speaking is the tool of communication and "it is better to say "I seen" if you say something than to say "I saw" if you ain't seen nothing".

The general concensus of opinion of the experienced teachers of Indian children is that the spoken English should be learned first and then the reading. The approach to the teaching of reading in the school where I will be located is through the medium of phonics. I shall have begun my teaching of phonics by the attunement of the sounds in the environment to the sounds of the language. Now the beginning of the associations of the sound to the printed symbol is the introductory part of the reading program. The concrete materials and the vocabulary of the story to be read will be presented first. The reading will be meaningful and easier if the child fully understands the action of the story. The presentation is from the concrete to the abstract.

"Listening is the orphan among the language arts". Despite general agreement that listening skills should be taught in the schools, very little is being done about them at any level" writes Donald E. Bird. The ability to hear and interpret what has been said is a skill as much as writing or speaking or any of the other communication arts, but since it is not readily identified with any of the traditional areas of language study it is too often assumed that the skill is being learned. Four general approaches to the teaching of listening are: 1. direct approach, which takes a specific time and is taught even as the 'four R'S'. 2. the incidental approach which is about the way it is handled in many classes. It is not identified as a skill, and is assumed that incidental learning is taking place. 3. eclectic approach which is a combination of two or more of the others. 4. integrated approach is the teaching of the language arts with specific skills in each area being taught and the integration of them all. Very limited materials are available to the pupil level in listening. My Weekly Reader (American Education Publication) includes a listening test. The test is very revealing to the teacher.

Writing is a mechanical skill which is well planned in most any good teacher's manual. Once again the ability to see "likes and differences are stressed. The first thing which the child wants to write is his name. This is learned largely through imitation.and repetition. The 'begin at the top' is learned quickly if we relate it to the concept of 'up-down' which was learned in the first days of school. Left to right sequence is learned in a singing game. First writing is the copying of things which have been written by the teacher but the child knows what it says and what it means.

Creative writing is the next skill and is one of the most difficult for the children, for certainly this takes all of the skills, concepts and cordinating of them. In the controlled vocabulary, and the supplementary vocabulary, why not furnish a 'word book' for the ease of finding the spelling of the needed word. Of course, the creative writing is the culminating experience of the early grades and should be used with care to avoid frustrations.

Bibliography

Apache Life Way	Opler
Arizona Cultures in Contact	Indian Education Workshop, Arizona State University, Tempe, 1960
English is Fun	Helen Harter
Learning to Speak English	Division of Indian Education, New Mexico Department of Education
Myths and Tales From the White Mountain Apache	P. Goddard, American Museum of Natural History, 1919
Notes on the Indians of the Ft. Apache Reservations	A. B. Reagan Anthropological Papers of the American Museum of Natural History, 1930
The White Mountain Apache Indians	Tribal Council
White Mountain Apache Texts	Pliny Goddard American Museum of Natural History
Whiteriver Public School	In-Service Workshop, Arizona State College, Flagstaff

Articles:

How to Facilitate Learning	Gerthon Morgan, NEA Journal, October 1960
Improving the Young Child's Speech	Barbara K. Thompson, NEA Journal, December 1959
Listening	NEA Journal, November 1960

THE MOHAVE INDIANS

by

F. E. Blake

for

Indian Education Workshop

The Mohave tribe of Indians is much different from the other tribes found in Arizona. They are more responsive, both to members of their own tribe and to non-Indians than are other tribes. They are a carefree, fun-loving people, who, at times can be very obstinate. They are easily led, yet hard to push. They seldom bear a grudge against anyone for more than a short time. If a decision goes against them, they may sulk for a short time. The women are more apt to speak out in anger, and resort to physical means of settling an argument than are the men. All enjoy a good joke and will laugh uproariously at some joke or antic that the ordinary person will see no humor in. If they are not pleased with the way things are going, they will complain and insist that something be done to correct the wrong, or imagined wrong.

Mohaves are very hard and energetic workers, but not for a sustained period of time. They have been successful as day laborers and construction workers, but only until they receive their pay. It seems that they cannot stand to have an accumulation of money in their pockets. However, they will most generally provide their family with food and clothing before spending what is left foolishly. The money that is so spent is usually spent jointly by a man and his wife. If the job on which he is working is still open when he is ready to return to it, he will again be a good worker until the next payday.

Material goods mean little to a Mohave. True, many of them now own cars, but those who don't seldom bemoan the fact. Few, if any, live more than a few miles from a store of some kind, or from town. At this time, most of their homes are of frame, constructed for the most part from remnants of the old barracks which were built to house the Japanese placed in internment camps. Such a camp was Poston, located on the Colorado River Indian reservation belonging to the Mohave people. It is true that there are a few of the more progressive Indians of the tribe who work at farming industriously and have built very nice modern masonry homes of cement block. However, for the most part, the Mohave shows little interest in farming. If he has an entitlement, he usually leases the land, spends the lease money, and depends on odd jobs and the Welfare department of the Bureau of Indian Affairs for a subsistance.

There is very little child discipline in the average home. Children, many times, are left to shift for themselves, or are sent to stay with a relative for a few days. The morals of the Mohave are, by our standards, very low. No ceremony is required for a wedding, and no court action is needed for a divorce. "Brush" marriages are recognized by the tribe, that is marriage without formality. Two people, a man and a woman, move in together and are considered to be man and wife. When they wish to dissolve the partnership, one or both move to another dwelling. This type of marriage and divorce many times works a hardship on the children, if any children result from such an alliance. Often times it is difficult to know where to pick up a child in the morning, or where to let him off the bus at night, as the child may not know where he is to stay.

While practically all of the Mohave adults speak English, their use of the four-letter words is very common, and this practice is as wide spread among children as adults. When these children begin school they are in some cases, wild and outspoken, especially on the playground. This facet of their behavior will shock and bewilder the teacher who is unaccustomed to the background which produces it.

I do not wish to appear prejudiced about the Mohaves to their detriment. Just the opposite is true. There are many thrifty, hard-working, upstanding, dependable Indian families just as in any cross-section of the population.

When the Mohave child starts to school, he is truly a wild Indian. I see them mostly on the playgrounds and they have few restraints, but they are still loveable and brighteyed and like all other children, vying for attention, either favorable, or unfavorable. The situation in the classroom is different for a few weeks, but after the newness of the situation, and the inherent shyness of the child wears off, they again show an eagerness to learn that is equal to that of the non-Indian.

The progress of the child through school in most cases is normal until he reaches the fourth grade, where he seems to fall behind and begins to lose interest. This lag and disinterest, generally speaking, seems to get progressively worse as they pass from grade to grade through school. But let us start with the first grade and move along with him through the first three grades.

A normal Indian child begins school at an average age of six years. He may or may not speak English, depending largely on the tribe to which he belongs and the amount of schooling, if any, which his parents has received. If he does not speak English, his first impression of school, and the place which he must make for himself in it, must be, by the very nature of things, confused. Let us suppose that he does speak English, or has been fortunate enough to learn a great many words in a short time.

Now he is ready to learn to read. The method which is used to teach him reading is not important in relation to the thought which I am trying to put across here. Let us assume that at the beginning at least, pictures and word associations are used. In this method pictures he can recognize are used and he learns to memorize the words which accompany the picture. Soon he can recognize many words without the use of the picture, such words as father, mother, sister, brother, dog, cat, horse. All of these words he is familiar with and understands the meaning because he has heard them at home and from his friends. This is true of many, if not all of the words he will encounter in his first, second and third grade readers.

Now he is ready for another step, perhaps the biggest one which will occur in his entire education. That is the transition between third and fourth grades. He will now be introduced to words which, to him, have no meaning because he cannot associate them with anything with which he has had experience. Pronouncing them is not too difficult for him. He has mastered the technique of sounding out words, but the words themselves, and the sentences in which they are found have no meaning to him. He simply does not have a background from which to draw to make them meaningful. He has indeed learned to read, but what he reads makes no impression on him; therefore he can not do well either in oral or written tests. The child then becomes discouraged, bored, falls behind the other members of his class and becomes a behavior problem. As the years pass, he continues to fall further behind until he has lost all incentive and drops out of school.

This, to me, is tragic, especially so when I check the child's record and find that he has done comparatively well during the first three years of school. This is only conjecture, but I believe that with the introduction of electricity into many, if not all reservation homes, there will be a definite change for the better, but of course, not overnight. I say this because without electricity there can be no radios, and most important, no television. I believe that with a more widespread use of television among Indians, Indian children will come to school better prepared to meet the situations in which he will find himself. This would be especially true if the media of television were used as an educational tool instead of strictly for "so-called entertainment".

A further help and possible solution to the reading and learning problem is the use of teacher-made dictionary lists: that is, words found in stories which the children read, and defined by the use of words with which the child is already familiar. The compilation of the word lists, along with their definitions is no easy task and in order to be successful will require a great deal of work by the teachers. These word lists and the accompanying tests have already been compiled through the third grade by Mrs. Blossom. According to her, these lists need to be revised and enlarged.

By following the suggestions of Mr. Blossom in the use of these lists, the child should be able to read with much greater understanding. As has been said, these lists have been prepared for the first three grades based on the Scott Foresman Reading Series. But what is to happen from this time on? In order to make this program effective and workable, and to encompass all of those students who are in need of this particular kind of help, it will be necessary to take each book and prepare such a list. This task should get progressively easier as the child moves through the grades, and as a greater number of known words will be available for the definitions. In order to accomplish such a task or program, teachers will have to be receptive to the idea; all teachers in grades one through eight should cooperate. Also, these teachers, of a necessity, must have an understanding of, and be sympathetic to the culture, socio-economic background and financial status of the average Indian family.

NAVAJO CULTURE

BE 522 Dr. Robert Roessel Instructor

Moses B. Arline

OUTLINE

- I. Navajo Habitat
  - A. Family Life
  - B. Navajo Beliefs
- II. The Clan Life
  - A. Types of Schools
  - B. Intelligence
- III. The Indians Values
  - A. Indians's Right as U.S. Citizen
  - B. Indian's Outlook on Governments Duty
- IV. The Indian's Comprehension
- V. Summary and Conclusion
- VI. Bibliography

As far as the culture of the Navajos is concerned, I think they have progressed remarkably well when considering the way their Tribal customs are. The Navajos occupy the barren lands of northeastern Arizona and northwestern New Mexico. They raise sheep and supplement this income with farming.

Most Navajos live an isolated life and that is why I say their adaptation to the white mans way of life is a difficult task for most of them. "The American Indian tribes, like other racial groups of the world, have been subject to, and sometimes subjected to legal systems based on certain phases of special rights secured by contract, by law, and by treaty."[1] Most non-Indians are ill-informed about the current conditions among Indian tribes in general.

The Navajo family is a close knitted one. The child and most adults are aloof, and shy, They will not easily enter into conversation. The Navajo feel they have been pushed out of their lands by the white man, for this reason, I think they still tend to be suspicious of all policies of the government as far as the ruling whites are concerned.

The Navajo still believe in their "sings", that is a sort of ceremonial. I have had as many as three children stay out of class for such an occasion. A hogan was weakened by a storm and caved in on a family killing two adults and injuring a third seriously. For this reason, the three children above mentioned stayed out of school for about two weeks to attend the "sing".

This is why I think for this reason of adhering to his customs and beliefs that his retardation will remain for still a little while longer.

Most Indians on the reservation as far as I am able to determine in my readings, do not go to college. I think this too has a bearing on their social and economic life. In fact it must. "The Tribal council has been increasingly concerned over the number of students who drop out of institutions of higher learning."[2] I will say this factor within itself will keep the Navajo retarded.

1. Nelson Jose, Why We Need Our Education, Gila River, Pima-Maricopa, 1960
2. Dr. Bruce Meador and others, Navajo Education

Most Navajo live in two or three small family groups. They believe their religious practices have come down to them from a "Holy people". Clan relationship is important to the Navajo. Clan membership is inherited through the mother. The boy of a family looks equally to father and mother.

As far as children's attitudes toward games, I think are the same as with any child. Games are important. I think games are a business with any child. The child must learn to get along with his peers, to regulate his own behavior. Children accept rules from outside authority and consider rules absolute as in other societies older children are given more latitude than younger ones in changing rules.

At present the government operates six types of schools for the Indian people; reservation boarding, off reservation boarding, reservation day schools, reservation dormitories and peripherial town dormitories.

I think this is quite a bit of progress considering the days from 1822. Previously it had been the policy to civilize and christianize as was the case of the story of the "The Trouble at Round Rock".

Even to this day, to a certain degree, there are people who look on the Indian as a sort of curio. Another factor is true with the Navajo child as is true with the white child, they think of punishment as coming from all powerful and all knowing sources. Whether these sources be parents or other people in authority.

As far as intelligence is concerned, it has not been proven that the white man is aperior to the Indian or any other ethnic group. If given the same facilities so say the sociologists and social anthropologists have been convinced through studies of a great many human societies, that cultural learning runs through nearly all the mental behavior of human beings.

"The fact that one child proves superior within a certain narrow range of academic problems does not imply that he is superior likewise in dealing with all other types of problems. Mental processes are highly varied; so are the types of specific mental problems presented by our society."[3]

---

[3] Ells Kenneth, Intelligence and Cultural Difference, The University of Chic. Press

The experience of a child is bounded by his culture. All American children that do not live in isolation as the American Indian families do have common experiences. A better comparison would be to look into an upper middle class home and the lower income home.

The houses in which upper middle class people live are usually larger and more elaborately furnished than the houses of lower class families. Middle class children are more likely to go on trips with their families. You cannot compare the average Indian family with the above situation.

The American Indian child is a child apart from other students. His isolation from the main currents affecting other children is the result of many historical factors. In many cases he is also a child caught between two cultures having lost much of the stability of the old and not having generally taken on the control of the new.

Most Indian children are set apart from other American children by where they live and by their family differences in language and customs. Their money and property are usually not under the same control as that of other children, their local government and court may be run by the tribe rather than a county, they may attend federal rather than a local public school, and they are likely to receive their health services from the Federal government rather than from private physicians or from state and county services.

They are often taught other values than those which are commonly stressed with other American children. Actually, the Indian child must try to live in two worlds. When he leaves the reservation, as at times he must, he has had little help to make this a happy experience. The Indian child on a reservation is surrounded by many adults who freely express feelings of dependency, inadequacy, and despair, and act accordingly, thus producing an environment that prevents the child from having a normal approach to life.

The general administrative and legal, but not anthropological, definition of an Indian is a person of one-fourth or more Indian blood. Although different definitions have been made from time to time in relation to specific legislation. Christopher Columbus' word "Indian" has no meaning to these oldest Americans except as a comprehensive term used to describe Federal relationships to them.

The American Indian speaks of himself in terms of his tribe, Indians are American citizens like everyone else born in the United States. Many Indians were granted citizenship long ago through treaties with Indian tribes or by acts of congress. To make certain none were left out, congress passed a special law, The Citizenship Act of 1924, stating that all Indians born in the United States are citizens of our country.

Indians have the right to vote in every state on the same basis as other people, whether or not they live on reservations. Indians have, furthermore, all the civil rights under our federal and state constitutions that any of us have. They enjoy the same religious freedoms, and many tribes continue to observe their various native religions, of which their famed chants and dances are a part. They exercise freedom of speech like the rest of us, in their own meetings and in public meetings of all sorts, in their own publications, and on the radio. Through their councils and officers or in any grouping they wish, they deal collectively with government officials, and they also work with such officials individually on matters personally

In our courts, they have the same protections of due process of law as anyone else. Except in the case of major crimes of violence tribal courts and tribal justice are equally recognized by the state and federal governments as the main source of authority on Indian Reservations, or off reservation Indians are free to hold any type of employment, private or governments without restriction. Indeed, Indians have special hiring and retention rights to employment in federal positions set up to provide services for Indians. Our country has had many high officials of Indian blood. One of the recent Vice presidents of the United States, Charles Curtis, was part Indian, a descendent of Indian Chiefs in the Osage and Kaw tribes.

Members of Indian tribes have also been elected to the United States Congress and to state legislatures of Oklahoma, Montana, Nevada, Washington, Alaska and elsewhere. They also have been elected as judges of state Supreme Courts and to many other public offices. In addition to persons living on reservations or on othe property held in trust for them by the Federal Government there are unknown, but a large number of Indians living in the general population.

Government restrictions relate only to property originally awarded his tribe by the government. The Indian of today is a product of the past, affected by literally thousands of federal measures, some conflicting and some obsolete, taken over the years, first to control him, and later to redress wrongs done him or to "civilize" him, and ready him for a life comparable to that of the dominate culture. Lands which were set aside or lands to which tribes were removed as a war measure or because white settlers were greedy for their original lands, are still called reservations. Many of these are no longer tribally owned and are checked with non-Indian ownership of plots sold by individual Indian owners. Government financial assistance to Indian families has replaced the rations first given by the army as a substitute for the Indians way of life.

Dr. Ben Reifel, former director of the Aberdeen Area for the Bureau of Indian Affairs, himself half Sioux and half of German ancestry, in examining the culture of the plains Indians, has pointed out four ways in which they are apt to be different in attitude and outlook from most other Americans.

1. They are not future-oriented. For a thousand years they had no need to be apprehensive about the future. Therefore they found the essence of life in being, not in becoming.
2. Time is not important to them. The Sioux language does not even have a word for time. Their concern about the passing days is merely general, relating to natural phenomena like the sun, moon, and stars.
3. Serving as a means of economic development has little meaning to the Indian. He has not needed to survive.
4. Habitution to hard work in order to earn a living has not been a part of the Indian way of life, especially for the men.

Thus, we find many Indian parents lack ambition for their children; they have no zeal to get to school on time; they have an urge to spend all of their money, even the part belonging to their children, on a passing pleasure.

Culture is an ever changing process, as human beings adopt what is desirable and useful to them and discard what is not. Federal policy over the years, ambivalent in emphasis as it has moved from a program to separate the Indian from his culture to a program to restore him in it and then toward "acculturation", a middle ground which emphasized the free choice of the individual, has not in the past nurtured in the Indian a receptivity to progressive change.

A report of conditions among the Indians issued by the institute for government research, commonly called the Merian Report, referred to several past policies of the Federal government as tending toward pauperization of the Indian people. It reported; "Having removed the Indians from their ancestral lands to restricted reservations as a war measure, the government undertook to feed them and perform certain services for them which people normally do for themselves. The Indians at first accepted this aid as a matter of necessity, but promptly began to regard it as a matter of right, as indeed it was at the time and under the conditions of the inauguration of their nation system. They felt, and many of them still do, that the government owes them a living, having taken their lands from them, and that they are under no obligation to support themselves".

Many Indians either still feel this way or for some other reason do not go where work may be found. Most of the population is living on some form of government financial assistance and receipt of benefits and insurances of one kind or another.

Indian children face frustration beginning with the fourth grade. Every normal person with an education at all has three vocabularies: A speaking vocabulary; a writing vocabulary, and a comprehension vocabulary. Speaking vocabularies are difficult to measure. Writing vocabularies are much easier to measure. Comprehension vocabularies are the most difficult to measure and are, by far, the largest of the three among the native speakers of any language.

In the average classroom the work of the first two grades and most of the third is based on a spoken vocabulary. It is the vocabulary of the teacher, the school nurse, the cook, the bus driver and the children which constitutes this language at school. The child who has little or no knowledge of English is constantly exposed to this spoken vocabulary. But beginning with the second half of the third grade and continuing on through the eighth grade the emphasis shifts from a spoken to a comprehension vocabulary. More and more words are used that the child may never have heard and may have no idea what they mean, and since this is a hidden hard-to-measure situation, it is easy to assume that the child with a fairly good speaking vocabulary has a good comprehension vocabulary. The chances are that his comprehension vocabulary may not be much larger than his speaking vocabulary, and if so, then he will not learn the meaning of the words in his text book unless the teacher is alert to his problem and comes to his aid. It cannot be taken for granted that the Indian student with his limited experimental background, will know the meaning of words that are common usage with non-Indian children. The Indian child is a beginner until he learns to speak and to understand English.

All Indian children are not bilingual as most of us are tempted to believe. There are instances I have come across where the child does not understand his native tongue too well. It was only in the association of the classmates that the particular child I have in mind learned to communicate with his peers. I have tried to give a few aspects of where these people live, how they live, their handicaps and compared them with the cultural ways of the white mans methods of living and values.

In conclusion I will say the backwardness of the Indian can be eliminated only through the education of his people.

BIBLIOGRAPHY

Havighurst, Robert J. and Neugarten, Bernice L., American Indian and White Children: A Sociopsychological Investigation. Chicago, Univ. of Chicago Press, 1955

Ells, Kenneth and Davis Allison, Intelligence and Cultural Differences The University of Chicago Press, 1952

Frank, Lawrence, Education and Anthropology, Stanford University Press, 1955

Robert A. Roessel, Arizona Cultures in Contact, Ind. and Bilingual Ed. Summer 1960

Jose, Nelson, Why We Need Our Education, Gila River, Pima-Maricopa, 1960

Anderson, Kenneth E. Collister, Gordon E. and Ladd, Carl E., The Educational Achievement of Indian Children, Bureau of Indian Affairs, Washington D.C. 1953

Kelly, William H. Indians Of The Southwest, Bureau of Ethnic Research, University of Arizona, 1953

AN INDIAN DANCE UNIT

Marcia Burke

for

THE INDIAN EDUCATION WORKSHOP

BE 522

In order to fulfill the requirement of the class

taught by:

Dr. Roessel, Director, Indian Education

PREFACE

I wish to express my sincere appreciation for the fine help of many people in obtaining this information. The professors in Indian Education and Anthropology were particularly helpful. I feel also that the Arizona State University should pride themselves on having such an efficient and helpful library staff.

I found this study of Indians an interesting and endless study. The complexity of the Indian Culture will always make the study of it fascinating and always challenging.

TABLE OF CONTENT

Page
Introduction..........102-105

Background for Indian Dancing..........105-109

Fundamental Indian Dance Steps..........110-114

Exercises..........115

Recorded Indian Dances and Descriptions..........115-122

Indian Songs (no record for these)..........122-126

Unit Requirements..........126

Dances of Emphasis in this unit (girls will attempt these)..........127-139

Terminology (Written test on these)..........140-141

Calendar of Indian Ceremonies..........142-143

List of available Indian Records..........144-146

Bibliography..........147

Introduction

"There is an almost unlimited variety of dances, ranging all the way from ceremonials of the utmost solemnity, in which the gods themselves are personified, to dances of a purely social and humorous character. In the masked dances the masked figures symbolize the actual presence of the god. Ceremonies for the initiation of children at puberty introduce the canidate to the man behind the mask, much as our children are permitted to see the man behind the whiskers of Santa Claus. The masked figure is not the god, he merely personifies the god, and all the adults understand that."[1]

Because of the religious significance of the Indian dancing, the Indians have hesitated to explain and share these dances with the white man. As stated in Indians of the Southwest, Father Morphi, a friend and early Spanish missionary, seemed reluctant to expose the Indian religion also. The people who understood the sacredness of the Indian had respect for it - whether they be white or Indian. Father Morphi said: "Even to recount the acts of these Indians would be blasphemy!"[2]

This book just mentioned would be an excellent one to read for it describes the history and development of culture of the Indian tribes in the southwest. This book discusses such things as universal belief in immortality, the warrior's reward, the medicine man, most all of the cultural aspects of the Indian. The book carries the Indian from the time of Columbus up to the time when the settlers took away the last source of food for the Indian - Buffalo!

"Quanah Parker, the last chieftain to tread on Texas soil, understanding both the white man and the Indian, advised his red brothers to leave the 'red man's road for the white man's road; otherwise they must starve."[3]

It seems that Mr. Parker had a great deal of foresight to make a remark of this kind. Because of the fact of the personal involvement of the Indian with his own culture, it would be extremely difficult to give this culture up.

---

[1] Fergusson, Erna, Dancing Gods, (Albuquerque, U. of N. M. Press Co., 1931 & 1957) p. XIX of the Introduction

[2] Atkinson, Jourdan M., Indians of the Southwest, (San Antonio, Texas, The Naylor Company, 1958) p. 65

[3] Ibid., p. 324

It has been more difficult for the Indian to be integrated with the white man than any other group of people because of the extreme differences in culture.

Before we can intrude on the private religious dances of the Indian, I feel that we must understand the differences in culture and personality of the Indian to that of the white man.

It has been my pleasure to study to some extent the Indian culture in the workshop I am presently enrolled in. Following is the information given to me by very reliable sources as to the cultural differences.

Culture is the total way of life of a people. We will only mention the components of culture and then discuss to a greater extent the differences in values. These are some of the basic components of any culture: religion, economy, education, politics and value standards. Certainly there are probably more but these are the most significant ones. Following is the list of areas of conflict in values between the Indian and Non-Indian as presented to the class, July 24th, by Dr. Roessel, professor of the Indian Education Workshop at Arizona State University, Tempe, Arizona. As I read these to you, you will see the conflict involves religion, economy, education, politics, and certainly in general our value standard is in great conflict.

Non-Indian	Indian
1. Future Oriented Average American is living for tomorrow. We all save today so we can live tomorrow. We often feel guilty about what we should have done in the past, and we have anxiety about the future.	1. Present Oriented Indian lives today, not tomorrow! Past is forgotten, he feels no guilt about it.
2. Saving - we have great regard for someone who has accumulated great wealth.	2. Giving - the Indian has high regard for one who has given away a great deal of money to help others.

3.	Time consciousness We live a scheduled life. We report to work at a certain time, eat at a particular time, have meetings at a certain time etc.	3.	Lack of time consciousness The Indian does things in his own good time. His life is unscheduled.
4.	Emphasis on Youth Pres. Kennedy feels strongly that our youth must be stronger - greater importance placed on youth.	4.	Respect for age - the idea that wisdom comes with age. The tribe looks to the older ones for decision making.
5.	Competition - Our whole world is built on this - from birth to death.	5.	Cooperation - the one who tries to get ahead of the others is considered a misfit.
6.	Conquest over nature - We try to change nature to suit our demands	6.	Harmony with nature - The Indian accepts the world as it is.
7.	Family life is minor - Mother works so she can get material things - etc.	7.	Family life is of paramount importance in the Indian culture.
8.	Family life is of different nature - to us the ideal family is one in which the husband, wife, and children live in one house. (Immediate family)	8.	Family life is the harmonious living together of parents, children, brothers of parents, grandparents, and etc. (extended family)
9.	Religion - In general, religion is only a segment of our lives. Go to church on Sunday - the rest of the week - no!	9.	Religion is life, any thing the Indian does is associated with religion.

This last conflict in values, religious, is the thing that has caused such a breech in Indian and non-Indian relationships. The Indian naturally doesn't want his innermost life exposed any more than some of our religious groups along with some of our clubs. The Masons, Catholics, Jobs Daughters, and of course many others, to just mention a few.

If we are then to use bits of the Indian's culture, we must regard these bits with proper respect.

In this unit we will explore fundamental dance steps of the Indians and attempt to feel some of the emotion that the Indian feels as he dances in response to his religious belief.

> "In the Redman's dance, or its adaptation, we find the physical exercise, the dramatic and imaginative possibilities, the impelling rhythm, and the picturesqueness, all combined, which the youth of our country are groping for in their blind way, among other schools of the art".[4]

Background for Indian Dancing

If we would search our memories for activities similar to those as expressed by the Indian in his dance, I'm sure we would find quite a volume of experiences that we were not even aware. It must be remembered, however, that the similar activities (those similar to both Indian and non-Indian) that I will relate do not have the significance to the non-Indian that the dance does to the Indian. For example, the game we all used to play on the sidewalk, "step on a crack - break your mother's back." If we did step on a crack, I'm sure that we didn't feel that this would have any serious consequence to our mother. The Indian feeling about what he does means something much deeper to him than the non-Indian. All of the Indians' activities are interrelated with his belief of god or gods. We must remember that we too have had superstitions or beliefs that at the time we considered true, too. Because of the different set of values as disgussed in the introduction it has been more difficult for the Indian to be educated away from his beliefs. In other words the white man has made faster educational advancements because of the nature of the culture that the non-Indian was born into. Our culture does not bind up our whole lives as the Indian culture does. We must lend a hand of friendship and understanding to the Indian. The problem that we still have is in deciding just what would be helping and what would be hindering the Indian.

I think that sometimes our weakness in education is the inability to associate information gained in one area with information in another. If someone asked you what Indian dancing was like, what would you say?

---

[4] Buttree, Julia M., *The Rhythm of the Redman* (New York, A. S. Barnes, & Company, 1930) p. 5

(Students should have opportunity to express themselves). Do you think it is at all like our dancing? If so, which ones of our dancing? As we go further into this area of learning, I think you will recognize the Bop, Chicken and perhaps more dances. This then is not an entirely new area. As to the musical part of the dance I could and will play some of the tunes you think are great and ask you to forget that you understand the words, and you will not be able to tell the difference between your music and the Indians - at least in the rhythmic part of it anyway. In fact I doubt if you will be able to even relate the words to some of "our" songs as even being English! Let's look at the Indian Dance then as something somewhat familiar to start with and carry our thinking and understanding a little further along the line of understanding and appreciating the Indian for his contribution to our culture. Now, we need to have a dance vocabulary so that dance terms will mean the same thing to us all. I will quote from a source where the writer is quite well known for her contributions in the field of dance. Gertrude Kurath gives the definition of ten types of steps that she feels are basic to most dance.

> "These ten types of 'steps' are the most fundamental in most parts of the world, though they appear in a great many varients as to style and dynamics of execution."[5]

In the following list of definitions the wording of the American College Dictionary is quoted. Gertrude Kurath makes comments and when she does, I will so indicate.

Shuffle (verb) - "To move (the feet, etc.) along the ground or floor without lifting them."

Step - "to move, go, etc. by lifting the foot and settling it down again in a new position.

Run - "to move the legs quickly, so as to go more rapidly than in walking (in bipedal locomotion, so that for an instant in each step neither foot is on the ground)."

[5] Kurath, Gertrude P., "A Basic Vocabulary for Ethnic Dance Descriptions" from The American Anthropologist, (Menasha, Wisconsin, George Banta Pub. Company, Pub. six times yearly) Vol. 56, No. 6, Part 1, Dec. 1954, pp. 1102, 1103.

Trot - "to get at a gait between a walk and a run, in which the legs move diagonally, in pairs, but not quite simultaneously, so that when the movement is slow one foot at least is always on the ground, and when fast all four feet are momentarily off the ground." (from Kurath) 'This definition needs modification when applied to ordinary human gait. In dance a trot is distinguished from a run by the factor of never leaving the ground entirely, and also by a forward raising of the free foot.'

Slide - "to move along in continuous contact with a smooth or slippery surface," (Kurath) 'or even with a surface not so smooth and slippery. This type of motion differs from a shuffle by more prolonged contact with the ground before transfer to the other foot.'

Leap - (not distinguished from "hop" or "jump" in the dictionary) Kurath - 'to spring from one foot to the other.'

Jump - 'to spring up with both feet simultaneously and land on both feet.' Kurath

Hop - 'to spring up on one foot and land on the same foot.' Kurath

Gallop - '(combination of step and leap) "to run rapidly" is not sufficiently exact. In dance a gallop consists of a step onto one foot (say the right), then a leap onto the other (say the left) in identical repetition, usually in uneven rhythm.' Kurath

Skip - "(combination of step and hop) - "to spring, jump, or leap lightly; gambol" 'is an ambiguous description. In dance a skip consists of a step onto one foot, then a hop and a landing on the same foot, in even or uneven rhythm, commonly the latter......... A "shuffle" always glues to the ground; but a "leap can bounce up a few inches or clear a six-foot-high obstacle. Any of these motions can be executed in any direction or in a pivot, they can be pussy-footed or stamped without losing their basic pattern. The distinctions of quality are elusive, but the forms of these ten types are recognizable in any guise and give an important clue to tribal or national movement characteristics.'[6] Kurath

[6] Ibid., same pages

Indian Dancing

"The importance of the dance in the life of the Indian is shown in the fact that his most elaborate ceremonies are commonly known as dances.

The Indians teach a child to dance as soon as it can be held erect, training it to lift its little feet with the motion of a dancer, and instilling a sense of rhythm from the very beginning. In the Corn Dance, which we witnessed at Santo Domingo, one of the chorus carried a baby, perhaps three months old, upright against him all day, as he kept vigorous time to the rhythm of the music.

In the early stages of thought, the dance was inseparable from the song or chant. Now, the songs are usually sung by the men who play the accompanying instruments. If the dancers move in a circle, the instruments are placed in the center of the circle; otherwise they are in a row at one side.

The dances are many; but each has its name, its steps and movements, and its special songs; each has its history, and usually its symbolism, though much of this latter has been lost in civilization and self-consciousness.

There are dances for men and women together; and other dances in which men and women dance by themselves; still others in which individuals dance alone.

There are comic dances and dances in costumes that disguise the persons taking part. Many employ masks symbolic in both form and color. In some tribes feathers are the principal decoration; in some, the men dance nearly nude.

But, however diverse the dancing regalia may be, or how marked its absence, no matter what the purpose of the dance, or the steps used, the Indian dance always presents two characteristics - dramatic action and rhythmic percision.

Dances of great activity are done exclusively by the men. Usually the dance is performed in a small space, or even on one spot. The changes of attitude, however, are sometimes rapid and violent. When the Indian dances, he dances with freedom, and every movement is vivid and natural. This is, perhaps, the most significant difference between the dances of the Red and White man. Our dance action has become conventional to the last degree--in all except the modern ballroom dancing, where a little more convention might be desired.

An Indian has said: 'The White man dances with his legs; the Indian with his individual muscles.' His dance, is, certainly, rather a body vibration than a limb motion.

The Makah Indians of Washington have a great number of what we would call interpretive dances; and it was not unusual in this tribe for a woman to dance alone. But, in most tribes, the women were not solo dancers, and did not employ the violent steps and forceful attitudes of the men's dances.

Hartley B. Alexander says: 'The steps (of the women) are mincing, feet hardly lifted from the ground, the elbows close to the body and the hands barely shaken, the face impassive; yet noted closely, it will be seen that the whole flesh is quivering with the rhythm of the drum. Such dancing can be imitated only in a sketchlike fashion; the art itself is not the white man's.'

Alice Corbin Henderson says: the dances 'are the heart and core of Pueblo life; they represent the incarnation of the Pueblo soul. When the Pueblo Indian fights for his dances, he is fighting for his soul........ If we help the Pueblo artist to find his soul, we may find our own.'

And again: 'The spirit of these dances is so pure, so genuine; they spring so inevitably from a primal source, that a comparison without more artifical art is almost impossible.' (from Dance Rituals of the Pueblo Indians, Honderson)

When a certain Wild West showman was putting on Indian dances, doing weird barbaric hopping, yelling, and brandishing of spears, he was asked by one who knew how false such a demonstration was: 'Why do you do that? You know that that is not the real Indian dancing.' He replied: 'Sure, I know. But that's what the public thinks is Indian dancing, so I must give it to them.'

It is from such sensational sources that most of us obtained our first ideas of the art. How absurdly false such presentations are, and what a real loss they inflict, I slowly realized. It was not until the summer of 1927 that I had the full opportunity of seeing for myself what a new world of joyful art was open to those who study Indian dancing. Before that memorable trip was over, we had seen among the Indians not only the steps of nearly all other nations, but many that were peculiar to the Redman; as well as these steps combined into numberless characteristic and beautiful dances. We saw, in all, sixty-eight dances and had twenty more described to us by authorities. There are literally hundreds of different dances among the Redman. It is safe to say of these that they embody all the advantages of our social and exhibition dances, and eliminate the grosser faults..........

In these adaptations, I have endeavored to be faithful to good Indian attitudes of mind and pose; but have made little attempt to be ethnologically correct. I have freely borrowed and combined material, aiming to present a 'racial' rather than a 'tribal' dance; desiring also, from a study of the characteristics, to create a dance form which will be pregnant with suggestion to our individual dancers, a dance impression of authentic interpretation rather than slavish photographic reproduction."[6]

[6] Buttree, Julia M., The Rhythm of the Redman, (New York, A.S. Barnes and Company, 1930) pp. 6,7,8

Indian dancing can be extremely useful in the teaching of modern dance and self expression. The Indian dance gives the teacher a place to start, and that place is emotion. Let me explain what I mean:

> "The dancing Indian relates his story in a wholly natural and realistic manner within the limitations of his style of dancing, a forthright re-enactment of the exploit in rhythmic movement. The action of the story, its moods and its emotions are portrayed primarily by 'Body action', with little, if any, support from facial expression. The face is animated, the eyes follow the action, sharp and alert, occasionally a startled look may come over the face momentarily, but to place reliance on the face for the portrayal of emotion, be it fear, anger or grief, is not in the Indian manner."[7.]

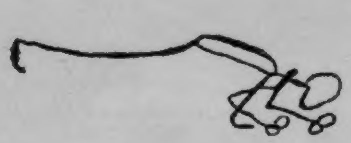
The Indian uses some dance forms that the White man is not familiar with but some of these forms are a great challenge to the dancer. Following are a few of these steps, positions and forms.

> "Second only to 'power explosiveness', and usually affiliated with it is a sudden change in body position. There are several types of these contrasts. Some typical ones follow."

From the upright position to the crouch - Dancing preferably with the double toe-heel step and fully relaxed in the upright position, the dancer drops abruptly into the full crouch with his hands reaching for the earth, shaking his whole body and jarring his heels, as described on page 46. A moment of this and he suddenly straightens to full height again, later to renew the crouch. The utter contrast between the leaping, skyward, aspiring mood of the upright style, and the downward earthy accent of the full crouch, is arresting and has all of the qualities of elemental appeal.

With one leg in air - In the playful mood of 'powwow' dancing, the Plains Indians often bend abruptly forward and place the left hand on the ground, raise the right leg out behind and kick it backward to ring the ankle bells to the rhythm. About eight kicks is the usual number before rising to full height again.

Parallel to the ground - Still more dramatic is the 'prostrate' position, in which the leg is stretched far out behind, with the body as near to the ground as it can get, as shown below. The weight is on the left leg and the left shoulder on the left knee.



7.
Mason, Bernard S., Dances and Stories of the American Indian, (New York, A.S. Barnes and Co., 1944), p. 55

Ibid., pp. 53,54

"With one knee on the ground - Another popular Indian maneuver of the same type is suddenly to drop to one knee. From the upright position drop to a semi-crouch for a moment of shaking and heel jarring, then drop to the right knee, hitting it on the ground on the drumbeat and coming up immediately, taking three counts to rise, shaking the body hard on each count. Then continue to dance in the upright position."[8]

We now go to a 1930 source for some more Indian fundamental dance steps.[9]

Step Drag-Close (Fig. I)

Counts
1. Long step to right.
2. Bring left up to right, dragging it along ground
   Repeat to cover the required distance.

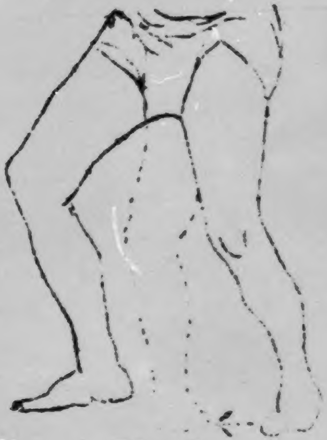


Fig. I

Step Lift-Close

Counts
1. Long step to right.
2. Bring left up to right, lifting it clear of ground
   Repeat to cover the required distance.

Shuffle

1. On ball of right foot, drag to right a very short distance & on ball of left foot, drag to right a very short distance
2. As 1
3. As 1 above
   This is done very rapidly, as fast as you can count and may be done to right, to left, forward, or backward.

---

[8] Ibid., p. 55

[9] Buttree, Julia M., The Rhythm of the Redman, (New York, A.S. Barnes and Company, 1930) p. 11

Front Trot

Counts

1. Jump on to right foot, lifting left knee high in front
2. Jump on to left foot, bringing right knee high in front

   Repeat for required time, but with frequent holds for one count, with one knee held high through two counts.

Back Trot (Fig. 2)

1. Jump on to right foot, bending left knee, and holding left foot high in back
2. Jump on to left foot, bending right knee, and holding right foot high in back

   Repeat for required time, but with frequent holds for one count with one foot held high through two counts.

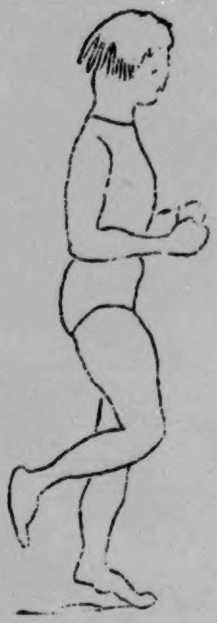


Fig. 2

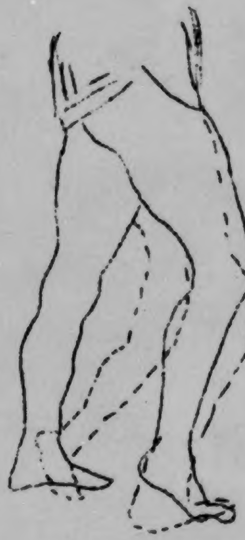


Fig. 3

Toe-Flat (Fig. 3)

1. Step forward on left toe and drop left heel in place
2. Step forward on right toe and drop right heel in place

   Repeat as often as necessary. This is a good rest step, to be injected between two more strenuous steps.

Cross-Hop

1. Cross right over left and hop on right
2. Cross left over right and hop on left

   This may be done in place, or with progression in any direction. A good step, and easily acquired.

---

10. Ibid., p. 7, and 17.

Three-point Drop (Fig. 4)

1. Point forward right
2. Repeat
3. Repeat
4. Drop right flat
   Repeat, starting with other foot.
   This is a preparation for the next step

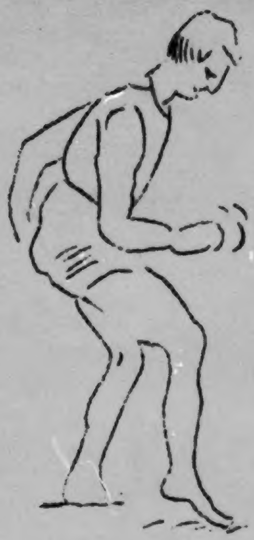


Fig. 4

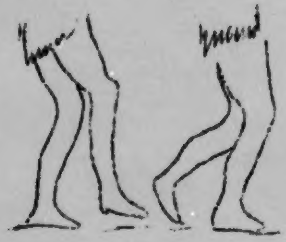


Fig. 5

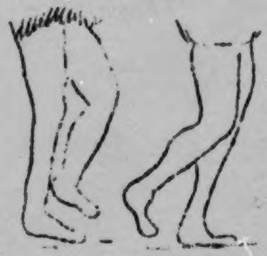


Fig. 6

Rock and Hop (Fig. 5 and 6)

1. Balance forward on right toe
   Balance back on left foot
2. Balance forward on right toe
   Hop on right foot, swinging left forward
3. Balance forward on left toe
   Balance back on right foot
4. Balance forward on left toe
   Hop on left foot, swinging right forward
5. Balance forward on right toe
   Balance back on left foot
6. Balance forward on right toe
   Balance back on left foot
7. Balance forward on right toe
   Balance back on left foot
8. Balance forward on right toe
   Hop on right foot, swinging left forward
   Keep the body loose throughout.

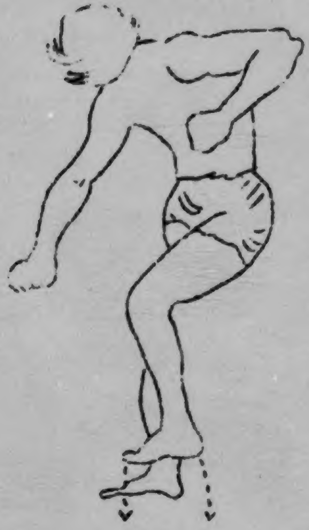


Fig. 7

Sioux Hop-step (Fig. 7)

1. Step forward with right
   Hop on right, keeping left toe turned up, and raising left foot up in front of ankle (not backward as in our hopping). Progress forward, backward, or around self.

---

[11] Ibid., p. 17-20

High Hop-point (Fig. 8)

1. Hop on left, at same time raising right knee high in front
   Tap with right toe, feet close together
2. Hop on left, at same time raising right knee high in front
   Tap with right toe, feet close together
   Progression may be in any direction, but the feet do not alternate. The tapping is always on the right foot.

Scare Step (Fig. 9)

1. Cross right in front of left, bending both knees a little
   Step left a little, but still keeping feet crossed
2. Step right farther to left
   Step left a little to left, still crossed
3. Step right farther to left
   Step left a little to left, still crossed
4. Step right farther to left
   Hop on right
   Repeat, starting on other foot.
   When right is crossed in front, the head is turned to the right, and both hands, palms out, are to the right, as if warding off something from that direction. This pose is held throughout the four counts, then changes with the feet.

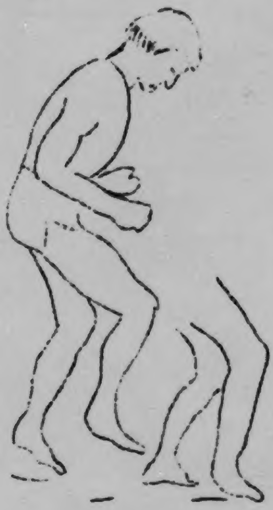


Fig. 8

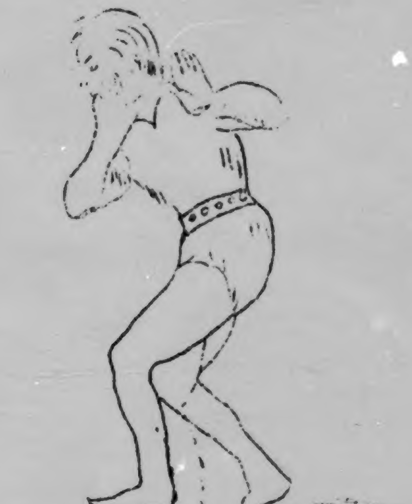


Fig. 9

Ibid., pp 20-22

Exercises

The first two weeks of this unit should be spent in warm-up exercises. The warm-up exercises should be given at the beginning of class each day. After the exercises are given the teacher can proceed with the verbal explanation of the unit. When the teacher gets to the fundamental steps of Indian dancing part in the unit, she or he should teach the steps to the class.

After the students come familiar with the basic Indian dance steps, they should be introduced to the various dances and given an opportunity to choose which one they would like to perfect for a part of their unit requirement.

I will list a number of exercises that I feel would be in my opinion good for warm-ups. The dance steps themselves are the basic skills that I would require of each student as a part of her grade.

Sit ups
Jumping jacks
Deep knee bands
Lunges (to both sides and forward)

Plus-steps to be taught for the day. I wouldn't take more than two or three steps a day and do them well.

Recorded Indian Dances and Descriptions

Some of the Indian dances are described by the Canyon Record Company in a very brief form. In this section of the unit I will give you these descriptions and later go into more detail about the dances which I will teach in this unit. Source: 13 for next pages.

Sacred Mask Dance

"Here is one of the most sacred of all Indian ceremonial dances. Although it has been sung in public as Natay sings it here, its words are sacred to the Indian and have not been translated to the White man. Neither has the White Man be permitted to witness the dance, which takes place only during the winter and at a time announced in the Indian villages by the 'cacique' (custodian of tribal ceremonial and culture - a position calling forth the greatest respect). is a
This/dance of the Keres, Pueblo Indians of New Mexico, and is performed as an act of prayer - giving thanks for past blessings, and invoking blessings

---

13. Canyon Records, 834 N. 7th Avenue, Phoenix, Arizona

for the coming season. A blessing is asked on all humanity - not just for the Indian people; a blessing is asked for all living things - for the deer, for the birds.

In the entire ritual seventy-five to a hundred men participate, and the dance lasts from sunrise to sundown, with variations of the same rhythm. Ceremonial costume and spirit - symbolizing mask are worn, and drum and gourds accompany the singing. The wide extremes of range make this difficult to sing. It requires long practice and great control - with the singer being able to take only four breaths during an entire chorus. Three choruses are recorded."

Kiowa Round Dance

"A huge drum sets the stage for this social dance of the Kiowa Indians of Oklahoma, and the drum is featured throughout the dance. Here is sharp contrast to the ceremonial Sacred Mask Dance. Here is a merrymaking dance, originated especially for the young boys and girls, but in which everyone takes part.

About ten singers stand around the drum, each with his own song to sing. As one finsihes, another rushes in close to beat on the drum and signify that he wants to get his song in. The songs run continuously, one taking up where another leaves off, and through it all is the steady rhythm of the big drum. With the drum as a core, the singing group forms an inner circle. A large outer ring is formed by the swaying dancers.

Round dances are customary with all Plains Indians, various tribes which inhabit the open plains of the Southwest. They do not have a special season, but are often given during a Powwow. The striking, elaborate dress of the plains Indian, the dringed deerskin dresses and jackets, the beaded moccasins, the turquoise and silver jewelry, preserved for generations, are brought out of the family's storage chest for these occasions."

Navajo Squaw Dance

"From the title, one would think this to be a woman's dance. The Indian describes it variously as a healing dance, a war dance, a victory dance - and it seems to be something of all three. In olden days, when Indians went on the warpath a healing ceremonial for the injured took place on their return, and as the injured were recovering, the healing ceremonial turned into a victory dance. It was originally thought the injured were bewitched and evil spirits had to be driven out of them. Gradually, with the advent of peaceful years, the event became a healing ceremonial for ill persons generally, and a consequent victory celebration over the disease.

Squaw dances last through four days, and each night the activities are held at a different place - the entire assemblage of 800 to 1000 Indians moving camp each day. Squaw dances have become almost like the White Man's conventions with news announcements of special interest to Indians being made throughout the sessions.

During the ceremony social dancing takes place, and in the song we hear the man call 'Come, Honey, where are you' as he reminds the women the music has started and they must come and lead the men to the dancing area - for this dance is characterized by a woman asking a man to dance. The man responds by asking the identity of the woman's clan, for he does not dance with her if they are in any way related. The Navajo has been most particular to discourage intermarriage, and even the possible occasion of romance is avoided between relatives. If no kinship exists, then the man must accept the invitation to dance and must make a monetary gift to the woman when he wants to leave off dancing.

Here is light-heartedness and gaiety. Here is much dressing up, with both men and women in their most precious silver and turquoise jewelry and their best clothes."

Hopi Harvest Dance

"From a purple mesa in remote, almost inaccessible Hopi-land, east of the Grand Canyon in Arizona, comes this Harvest Dance of the gentle people, the people of peace. It has been danced at exactly the same time every Fall for generations.

Indians are a very thankful people, and whether their harvest is slim or bountiful, a prayer dance of thanksgiving is held for the crops just garnered. This Hopi Harvest Dance is a happy dance, and presents a great scene of activity. A large group of singers is used and they are permitted to participate in the dancing - a feature characteristic of the Hopi dances. With other tribes, in ceremonials only the dancers dance and the singers do not."[13].

Santa Ana Bow and Arrow

"A sacred ceremonial dance, the Bow and Arrow, takes place in the Fall, just before the hunting season, and is a prayer for good hunting. It is danced by the men who feel a serious responisbility to provide for their families. They ask in this ceremonial that they may bring home plenty of wild game for their families and members of the clan.

Animals are never killed for sport by the Indian, but only for food and on specific occasions for use during ceremonials - and then with great apology. 'Forgive me, little brother, for taking your life. I take you only because I need you,' the Indian tells the animal he must slay.

Prayer dances are customary with all tribes, and are similar except for costume cariations; always they are very definitely performed by the men only.

This Bow and Arrow sung by Natay is of the Santa Ana pueblo in the Rio Grande Valley in New Mexico. It is danced with a bow and arrow in the left hand and a gourd in the right."[13].

Tewa Turtle Dance

"It is early summer in New Mexico and the Tewa Indians of the pueblos near Santa Fe need rain for their fields that their crops may mature. Believing the home of the Supreme Being to be underground, they make use of the turtle symbolism - since the turtle is one of the underground messengers - in their prayer for rain.

[13] Ibid.

All agricultural Indians have turtle dances. Here Natay sings one of the Tewa Turtle Dances. Men only participate, and gather the shells of turtles for the ceremonial. These turtle shells are then strapped to their legs just below the knee.

The listener will hear in this dance - song a chanting rather than words. Very faint, but a distinguishing characteristic, is the swish of the turtle shells, brought about by the movement of the dancers."13.

Hopi Basket Dance

"The Hopi Basket Dance is essentially a fertility rite and is performed in summer at a time the cacique calculates proper. The cacique calls two boy and girl dancing pairs. These four, accompanied by a large choir, perform the ceremonial. The dance is a prayer of petition and hope - that all living things may be blessed and be fruitful.

A basket is the sacred container of all good things and is carried throughout the dance. Baskets are filled with sacred corn pollen, with the pollen of all plants, with sacred medicines, and with feathers. Feathers are especially significant to the Indian, symbolizing the flight to the Spirit. The feathers are blessed by the medicine man so that they may breathe in the warmth of the Spirits.

The Hopi Basket Dance employs a fast rhythm and very elaborate costuming. The filled baskets carried throughout the dance are gay and colorful; this is a ceremonial but it is a joyous one."13.

Zuni Sunrise

"It is time for sunrise!"

"The sunrise call rings out in the clear, cold air of dawn. In the stillness it may be heard for a far distance, echoing and reechoing through the canyon as the voice rises to a crescendo in a joyous welcome to the sun. The sunrise call heralds 'the beginning of the good day', as the Indian raises heart and mind to the Creator.

Here Natay sings one of the most beautiful and haunting of the Zuni sunrise calls. Here is melody, and the words of the Zuni.

Yet, it should be made clear, these morning paeons are not confined to Zuni. They are an everyday custom among many tribes; even a child may be the one who rises first to sing to the break of day. In the pueblos, the early riser walks along between the houses, giving forth with the happy song, and thus waking his fellow tribesmen. 'It is time for sunrise.'

Tis said that - if one knows how to listen - even a traveler along the road near Indian lands, in very early morning may hear a little sheepherder in a field singing his sunrise song, or catch the echo of a beautiful Navajo voice in the distance."13.

Jemez Cradle Dance

"A dance for Christmas at the Jemez Pueblo is the Cradle Dance. One drum is used, and only the solo singer performs. It is like a dance lulabye, and the dancer carries a real baby. He wears the Indian's dress trousers of white cotton and moccasins, as this is in no way a ceremonial and calls for no ceremonial costume.

Also - lest anyone wonders - there is no relation at all between this lullabye dance and the Christ Child, even tho performed on Christmas by these Christianized Indians."13.

Acoma-Song of the Sky City

"Acoma, Indian Pueblo in New Mexico, is known as the Sky City because it is perched atop a 350 foot high rock which rises sheer from the middle of the plain. Acoma is reached only by climbing up rocky paths and ledges. The Indians who lived there were industrious farmers, almost without exception, tall, handsome men, who came down to the plains below each day to farm, and who hauled the fruits of their labors up those rocky paths after the harvest. Nowadays they live closer to the farms, and preserve their Sky City as it was in ages past for ceremonials and for special events.

Out of Acoma has come one of the most melodious of all Indian songs, and CANYON RECORDS is privileged to have one of the great Indian voices, Natay, Navajo Singer present this beautiful song.

The music has the breadth and sweep that one expects to come forth from a Sky City, and one can actually feel it pour forth from that high rock and float out over space and over the plains below!

Listen to the famous Natay sing the Song of the Sky City............." 13.

Apache Mountain Spirit Dance

"The Apache Mountain Spirit Dance (called variously the Crown Dance because of the crowns worn by the dancers, and the Devil Dance because white men once thought of the masked dancers as devils) is part of a cermonial in which the dancers impersonate the Mountain Spirits. This impersonation is an act of petition to the spirits which dwell in the mountains asking that they send blessings and healing from sickness.

The dancers' torsos are blackened and covered with painted symbols. Each dancer remains anonymous, his face hidden behind a hood of black buckskin. On his head is the crown peculiar to the mountain spirit he represents, a crown that is a work of art. Intricate in detail and magnificent with color, the crowns are often two feet in height, wider than the dancers shoulders, and sometimes shaped not unlike a candelabra.

Most of the dance is done with a vigorous hopping step from a semi-crouch position. Each dancer carries a sword of yucca wood in each hand which he holds outward from flexed elbows. The dance is highly stylized and the motions are angular, with the swords jerking stiffly and the headdresses rattling to the raucous-sounding chant. At times the dancers give the weird call of the hoot owl, a sacred bird to the Apaches. This can be heard midway through the record. Listen for the famous Apache rhythm - pounded out on a 'water drum'. This could be - and often is - an old gasoline can, filled with water with canvas or buckskin bound taut across the top."

Zuni Buffalo Dance

"This is a hold-over from olden times when a buffalo dance was held to encourage buffalo to come to the Pueblo. In Indian Culture the buffalo was much desired - not only as a source of food, but also because this roamer of the plains was thought to bring the snow which renewed the fields.

The Zuni buffalo dance was held to celebrate a successful hunt. The singers and dancers brought a live buffalo to the plaza of the village and honored him by singing and talking to him.

Now the buffalo is represented by a dance wearing a massive buffalo head mask. The dance is beautiful to behold as the dancers execute the steps in gay costumes with strings of multi-colored eagle feathers down their backs from head to heel.

The appeal of Zuni music is in its contrasts - the changes of tempo and the variety of sound. Note the sound of the buffalo himself breading into the song, and the repeated call to the buffalo 'Hi-ho, Dinna'!"13.

Sioux Love Song

"Here is a Sioux love song, interesting both for its fine Sioux melody and for the way it is presented.

This is a folk song, and the singer is represented as a man who has just come from the home of his sister-in-law. She has told him of her love for him, and hinted that he should have married her instead of her sister.

On his way home, the man's thoughts are filled with this strange conversation, and he sings over again to himself the love words which his sister-in-law has spoken to him.

It is night and his path home takes him through the woods. The owls hoot at him and the coyotes howl. His walk home is made realistic on the record as the other singers exact the roles of the owls and the coyotes."

Taos Horse Tail Dance

"Clowning is international, and no album of Indian songs and chants would be complete without a 'fun'dance. The Indian is not always as reserved as he appears to strangers; he has a wonderful sense of humor, and some Indians are given to much practical joking.

This horse tail dance is a comic dance of the Taos Pueblo, presented for entertainment - for the members of the village, for tourists, or as a hospitality gesture to visiting Indian tribes. It derives its name from the fact that the dancers have horses' tails tied to their waists behind them. They are able to manipulate these in a variety of burlesques. There seems to be no limit to the inventiveness of various dancers, who prance about and kick and flourish their tails, improving as the dance progresses.

There are no set steps or gestures - but the dance itself has a rhythm and an outline of movement which is never lost by any dancer while he carries out the details of his own part."13.

Hopi Butterfly Dance

"The Butterfly Dance - one of the most famous and spectacular of the Hopi Dances - is a social dance, held after the Harvest, and after the big Snake Dance in August. It is a thanksgiving dance for the harvest, chiefly for the corn crop.

The name, Butterfly Dance, comes in a round-about way: Hopi maidens are called Butterfly Girls because the ancient custom of wearing their hair in whorls on either side of the head gave them a butterfly appearance. In this dance, although men participate, the Hopi maidens are the chief figures. Only young single girls may take part - as many as have costumes and as will learn the intricate dance patterns.

Those in charge of the dance plan the changing figures long in advance, and drill the dancers over and over until perfection is achieved.

The girls choose an uncle or male first cousin to provide the costume. Basically, this is the black wool manto dress, but embellishments are added chiefly in the headdress. Each headdress is of different design - exotic and colorful - and made of cardboard or light wood. In these, each designer follows his own ideas, and no particular design is traditional. Each season new headdresses are made for the occasion.

The dance lasts all day; with the same participants, but rest periods or intermissions intersperse the various figures. The girls dance with great decorum and scarely moving feet, and with eyes cast down modestly. Boys and young men accompany the girls, for this is essentially a dance of youth. The men, however, need not be unmarried. In velvet shirts with fringed vari-colored ribbons hanging down the back, the boys shake rattles and dance by lifting their knees high in a springing step."13.

Fast Cheyenne War Dance

"At every exhibit of Indian Dancing in modern times, one of the popular groups is the Cheyennes who are noted for their striking colorful costumes and for their spectacular dancing. Among such dances is the extremely fast war dance, characterized by the predominant fast drum beat, by the war yells and the intricate little steps.

A war dance is a 'strutting' dance, showing off the fine physique, the strength of the dancers, and their facility of step and movement. The dancers appear usually with bare torsos, dance kirtles, leg bells, feathered back and arm bustles and magnificently colored roches or war bonnets of eagle feathers.

The dance is a carry over from the days when the Cheyennes, like most plains Indians, were organized into warrior societies, each having its special equipment, dance songs and ceremonial function. Now the war dance is done purely for entertainment and exercise, and is featured in dance contests."

Navajo Yei-Be-Chai Chant

"Here is the very sacred and incredibly weird Night Chant of the Navajo. The 'Yei' are the gods of the Navajo, and here the dancers impersonate these gods that the Yei may heal the sick. The dancers wear masks and are grotesque figures to behold as they give forth with their frightening and compelling cry.

Among the Navajo, high-pitched music is believed to have restorative powers. The combination - falsetto with 'chant song' is supposed to increase the chances for cure.

The Yei-be-Chai Chant (of this record) is sung all night long on the last night of a nine day healing ceremony. It is never sung until after the first frost, so the night is probably bitter cold as the ceremony takes place outdoors by a campfire.

A team of masked dancers comes forth, their faces covered with buckskin hoods, their torsos bare to the waist and smeared an ashy gray. In unison they lift their hands; in the left is a sprig of evergreen, the symbol of everlasting life; in the right a rattle. Slowly the rattle begins. Their feet scrape forward and stamp. Then, abruptly they break into the rhythm of the stamp, and as in one voice they begin the high-pitched cry - the Yei-Be-Chai Chant, the most eerie, the most piercing of all chants.

The first dancers chant about twenty minutes, and then another team starts in freshly. Sometimes three or four teams rotate, for the chant continues uninterrupted till daybreak. The chant has an insistent, urgent note which will not let the gods rest; it must rise to the very top, pulsating into the darkness and into infinity.

No drum is used, but the chant with its forceful insistence is magnificent."[13].

Hopi Victory Dance

"The Hopi Victory Dance was revived after World War II. Originally it was performed only after a war against the white man or an enemy Indian tribe. As there have been no wars for many years the dance was not used.

Then, with the return of Hopi youth from World War II, victory dances were again staged. This is a social dance, corresponding to a white man's party.

It is given by the mother of a returning soldier, who must provide the food and refreshments, and plan all the arrangements. She must see to it that the dancers are ready. A girl and two boys in the typical Hopi costume of black manto dress for the girl, and velvet jackets for the boys, perform the dance. The arrows they hold in their hands indicate the origin of the dance. A big group of singers accompanies them. Sometimes a long trip must be taken to another part of the reservation to bring in a needed singer or dancer - to bring a sheepherder or cowboy from the range.

Characteristic of the event is the gift giving on the part of the soldier's mother. She must provide a big box of gifts (pottery, shawls, food, jewelry). She keeps this by her side and tosses the gifts to her friends and visitors during the dance - much as a bride by modern white American custom tosses forth her bridal boquet."[13].

From a very lovely little booklet by Frances Densmore I felt compelled to relate to you three examples of the songs sung by the Chippewa Indians that I think reveal a fineness that any people would be proud of.

"One of the pleasant events of the summer is the gathering of berries which grow abundantly in the Chippewa country. Sudden storms sometimes overtake the berry pickers at their work, such an incident being described in this song.

A belief in the Thunderbird is common to many Indian tribes and take various forms. In this song the Thunderbird is supposed to be friendly to the medicine man and give warning of his approach. An enemy approaches stealthily but a friend makes a sound to attract attention. The medicine man hears the sound of thunder and hastens to put tobacco on the fire that the smoke may ascend as an answering signal, or as an offering to the Thunderbird. It is impossible for a white person to understand the full significance of tobacco and smoke to the Indian......The word 'manido' is used by the Chippewa in referring to any spirit, whether living in the earth, air, or water."

The Approach of the Storm

Verse I
"Hark, from the half of the sky is heard a sound,
Now I will lay tobacco on the fire,
Now a great manido makes a sign warning me of the storm.
Thanks to thee, O Manido.
Verse II
Lo! Thunderbird! thou who liveth in the sky
See I have laid tobacco on the fire
Let the smoke rise to thee in the sky where thy voice now is heard.
Thanks to thee, O manido.

Verse III
Now in the cloud we can see a flash of light
Far, far and wide we hear a crash of sound,
It is he, Thunderbird, he has come in the might of the storm.
Yet he keepeth us from harm." [14]

Isn't this a nice story? I don't believe that this story would have to take a backseat to any story. As you grow up and have your own children, don't forget to thank and appreciate the Indian for his beautiful nature stories. I don't think any other group of people can even come close to stories like the one above.

The second song that I chose to relate reminds me of the times when the Good Cheer Class or similar named classes in a church would be having a church social. I remember the women calling my mother and asking her to bring a "covered dish". Well, how could she refuse?

The Indians have a similar problem, as I'm sure you will agree as I read the words of this next song and the explanation of the same.

---

[14] Denswore, Frances, Indian Action Songs, (Boston, C.C. Birchard, 1913) pp. 2,3

"It was the Chippewa custom to collect food for a general feast by means of the Begging Dance. A man went in front of the begging party and placed a stick upright in the ground before each wigwam where they intended to call. After him came the begging party carrying a large drum. They stopped in front of the wigwam to obtain food. If the owner of the wigwam was absent the intruder took whatever he found. None could honorably refuse a begging party and food was usually ready for them.

The Begging Dance

Verse I
We come to you, Come with the Begging Dance.
We come to you, see the stick before your door,
Twas planted there by our leader, do not fail to give us all we want,

Verse II
Oh, bring to us, Bring out all your gifts of food,
Oh, give to us, Give us rice and pemmican,
We'll sing in praise of your goodness, do not fail to give us all we want."[14]

I have a very definite purpose in relating these songs. Each girl will be given a chance to choose one dance that she will be graded on to complete this unit and the girl will be given her choice of the dances discussed and expected to convey the meaning of the dance she chooses to the others in the class.

I would suggest that you be thinking about a story or song that particularly appeals to you.

"In the autumn the Chippewa held a ceremony called 'Restoring the mourners'. Members of the tribe who had lost relatives during the year were brought to this ceremony, after which they were expected to lay aside their grief and be cheerful once more. During the period of mourning they wore no ornaments and did not braid their hair, but at this ceremony their friends gave them chains and ribbons and put gay clothing upon them. In the ceremony witnessed by the writer a man was 'comforted' by a woman who offered a basin of water in which he bathed his hands thus 'washing away his grief', she also brushed his hair smoothly. A woman was 'comforted' by a friend who put red paint on the parting of her hair and drew lines with red paint on her cheeks. Others were 'comforted' by friends who put bead chains around their necks or bright shawls across their shoulders, or laid gifts before them. At first the mourners did not appear to notice these attentions but later they looked up and smiled at their friends, showing appreciation of the kindness and sympathy extended them."

---

[14] Ibid., p. 5

Comforting the Mourners

"'Tis the day of the dancing and we welcome you here,
Cast away your sorrow, Lay aside your mourning,
For your friends want to comfort you, Lift your eyes today.

Wash your hands in the water that we offer you now,
This will wash your grief away, This will make you happy,
For your friends want to comfort you, Lift your eyes today.

See the red of the painting that we put on your face,
This will give long life to you, This will make you happy,
For your friends want to comfort you, Lift your eyes today.

I will give you a present that no other can give,
I was once a warrior, You may wear my feather
That I won on the battlefield, It is yours today.

'Tis the day of the dancing hear the sound of the drum,
Listen to the singing, See the gifts we bring you,
For your friends want to comfort you, Lift your eyes today."

There is one more song I must relate because of the similarity of this song with our song, "When Johnny Comes Marching Home Again". Fighting was not a habit with the Indian but when his village was threatened, of course, he tried to defend it just as we do today.

"When a Chippewa war party returned victorious the women went out to meet them. War was in defense of the camp, and the warrior gave to the women the scalps which they took from the enemy. (Similar to the relics of war we get such as helmets, bayonets, pistols, etc.)

The Return of the Warriors

Victory! See the warriors coming home again;
Victory! Crowd around our noble fighting men.
Greet them as your lovers, Meet them as your dearest ones,

Ibid., p. 4
Ibid., p. 12

Though you sent no sons or lovers to the war,
Press the hands of these who fought so well for us.

Now they come, See the trophies carried high in air;
Now they come, See the honor feathers in their hair.
Madly did they battle, gladly do we welcome them,
Bringing many horses from the enemy.
Welcome those who went to war and fought for us.

Where is he whom we see not coming home today?
Tell his wife he was slain and buried far away.
We may weep and wail, she must shed no tears for him,
'Tis the custom that she must not show her grief.
We may weep for those who gave their lives for us.

Victory! See the warriors coming home again;
Victory! Crowd around our noble fighting men.
Greet them as your lover, Meet them as your dearest ones,
Yet remember those who perished in the fight.
Victory for us they gave their lives to win."

I was able to find more material on the following dances also I was able to draw the costume of the dancer. You will be given a choice of the dance that you choose to perform, and since I have been able to find more information on these dances, I feel that you might logically choose one of the following. You might as well know the grading system I'll be using for this unit right now.

Requirements

Graded on basic dance skills
Written Test covering dance descriptions and terminology
Performance of one or two dances (depending on time)
General rhythm
Art work on the mask you choose to make
Effort

These above items will be considered along with showering, school attendance and cooperation. This unit will cover a full quarter of work so I suggest that you give it everything you've got!

Ibid. p. 12 End Francis Densmore source.

"The dances of the Pueblo Indians have attracted visitors from all parts of the world. These dances are the most elaborate and colorful performances still carried on by the Indians of the States, and many white visitors have gone to the Southwest to wonder at these rites of receiving the gods visibly present among mortals and impersonated by them. (This information is concerned with the Hopi Kachinas)

The dances are rewarding enough merely as spectacles, but that is only a small part of their significance in Pueblo life. To the Indians themselves, they are each one a scene in the drama of the gods and their relation with men, a drama that runs through the whole year and sustains the well-being of the village. More and more visitors are curious about this significance of the Pueblo dances but descriptions of the meaning of the ceremonies as the Indian sees it are difficult of access and forbidding in terminology. It is not easy for an outsider to learn this meaning, and of those who are priviledged to see the dances not one person in several thousands has the patience and the training to gain this understanding."[15].

War Dance

"Steps and music of Indian war dances vary of course among the tribes. The form here given was learned from a Tewa Indian in New Mexico, but a similar step has been observed in other places also. There are two sections in the example here referred to, of which the first is given. The second is very much like the first, but in it both the music and steps greatly increase the speed.

Variation in the rendering of several measures of the tune, due probably to the singer's unconscious deviation from the original pitch and time, was noticed on different occasions. Entire accuracy in the recording is not, therefore, claimed; but the version presented herewith seemed the most typical of the forms heard.

body
The/position in the dance is the usual bending-forward one. An arrow or tomahawk is held in the right hand and a feather in the left. The elbows are flexed and the hands held forward. The dancers turn their heads to look from side to side, in rhythm with the foot movements. To make the step: (1) touch the ball of the right foot to the ground about a foot-length forward; (2) slide the right foot back a few inches and shift the weight to it, with the heel lowered to the ground; continue, with alternation. The dance is repeated many times.

15.
Earle, Edwin, Hopi Kachinas, (New York City, J.J. Augustin Pub. Co. 1938) p. Forward

This characteristic movement is most primitive and effective, with the crouching body, the stealthy step, the furtive glance from side to side - all vividly suggesting expectancy of a lurking enemy."[16]

The Eagle Dance

There seems to be some disagreement about the meaning of the Eagle Dance. Any dance as old as the Eagle Dance and a dance that is used in as many tribes as this dance is, is bound to have different meanings. I will rely on Erna Fergusson's research for this dance.

"The Eagle-dance, I was told, is part of a healing ceremony which will heal any disease. This is because 'eagles are always strong, so they can cure anything.'

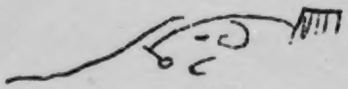
The ceremony begins with the four-day fast, and on the third night the sick are treated in the ceremonial chamber, where an altar has been erected. In some pueblos the Eagle-dance used to be performed by boys, but as boys will no longer do all that is required, older men do it now. The dance on the fourth day is open to visitors. Though danced by only two men, it is one of the most effective of all pueblo dances, and one which white dancers always wish to learn. After a few lessons they readily understand why the dancers must be treated with medicine water for strength before they can do it. It requires unusual skill and an amazing control of leg muscles in its stooping, swooping, varied movements.

The dancers, slim young men as a rule, wear caps of raw cotton running out into a long, yellow beak over the nose. Their faces are painted yellow, with a red daub under each eye. All the body, legs, and arms are painted yellow and feathered with eagle-down stuck on here and there. The striking feature of the costume is the wings. Each arm is feathered from shoulder to fingers with the real quills of the eagle's wing.

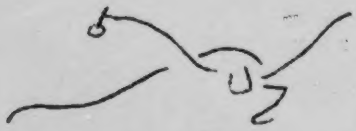
[16] Evans, Bessie and May G., American Indian Dance Steps, (New York, A.S. Barnes and Co., 1931) p. 61

As the man dances, he moves his body from side to side, swooping, crouching, making sweeping gestures with his wings, which sometimes almost touch the ground, as others make large arcs in the air. First the two men dance facing, their knees bent, their arms extended. Then they stand side by side, rising and falling on their toes as the eagle rides the air; finally they circle round each other, hopping, swooping, performing maneuvers of the greatest intricacy with quick steps and inconceivable grace. The dance is highly conventionalized and at the same time very realistic."17.

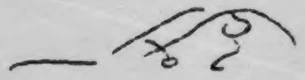
Following are the diagrams of movement as described in The Smithsonian Institution Bureau of American Ethnology Bulletin 156; p. 235.



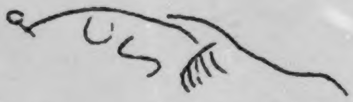
1.



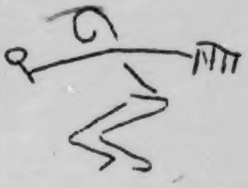
2.



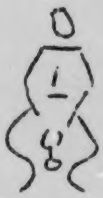
3.



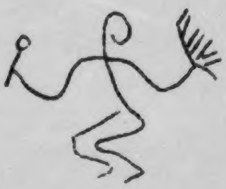
4.



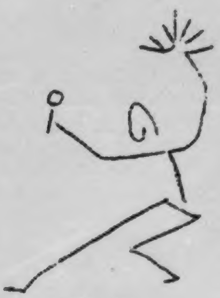
5



6.



7.



8.

---

17. Fergusson, Erna, Dancing Gods, (Albuquerque, New Mexico, University of New Mexico Press 1957) pp. 54-55

Corn Dance

"At the spring squinox the winter people turn over the conduct of ceremonial affairs to the Summer People. The time is announced by the cacique, who determines the date variously in different pueblos. At Cochiti he goes to an appointed place in the mountains, where he plants sticks at marked spots, a forked and a straight one. Keeping his mind and heart free from all mundane thoughts, he waits there, for days if necessary, praying incessantly. In time the shadow of the straight stick will fall exactly in the crotch of the other. Then he knows that the sun has come to the point, and he returns to the village. The equinox is thus established and the Summer People take charge. If there are two caciques, the winter man then yields to the summer incumbent. From that time on, all the dances are for growth and fructification, and especially for rainfall.

Many ceremonies precede the Corn or Tablita dance and are related to it. At San Juan they make balls of buckskin, filled with seeds, and play long games of hockey across the fields until the bags burst, scattering their precious lifegiving seeds abroad. At Jemez they hold races on the banks of the streams, kicking a clay ball or a stick along as the rushing water, when it comes, will roll up the clay. In that pueblo the side which wins the race is put in charge of the summer dances.

The outstanding summer dance is known as the Corn-dance, which the Indians say is a misnomer, or the Tablita dance. 'Tablita' is a Spanish word meaning 'little board' and referring to the headdresses of the women. It is, however, a prayer for growth and fructifying rain. It is given anywhere and at any time. All the Rio Grande Pueblos dance on the day of the saint for whom the Spaniards named their village, and usually this dance is given then. These performances vary from small badly dressed dance groups of eight or ten in such a pitiful pueblo as Sandia, which has less than a hundred people, to the magnificent spectacle at Santo Domingo on August fourth, when there are often as many as two hundred dancers, perfectly costumed and trained like an operatic chorus.

This dance is also given in the fall, when the harvest is brought in, especially if the saint's day comes then, as it does at Jemez, which celebrates in honor of San Diego on November twelfth."[18.]

[18.] *Dancing Gods*. p. 55-56

The Shalako

"The summer dances end when the harvest begins, and the great fall festival, the Shalako, occurs after the crops are in. The Shalako is Zuni's greatest festival, arousing the most interest and activity in Zuni and bringing most visitors from outside - for it is the culminating event of the ceremonial year and has been in preparation since the winter solstice preceding. At that time the personators of the gods are appointed, and all during the year they perform rites at certain intervals. However ordinary the life of Zuni may appear to the superficial observer, it is underlaid with a rich ceremonialism. Men who on the surface are occupied in farming, trading, driving cars into town, working on road gangs or about the stores or Indian schools slip away when no white man sees them and quietly perform their duties as those in whom the gods will for a time abide. Once a month they meet to practice songs and to make pilgrimage to some sacred shrine, usually a spring; and once during the last quarter of the moon they make and plant prayer-plumes.

Forty-nine days before the coming of the Shalako the personator of Sayatasha (the Rain-god of the North) and the leader of the Mudheads are each given a string tied in forty-nine knots, one of which he unties every day until the arrival of the gods. After this ceremonies take place every ten days until the Mudheads come to announce the arrival of the gods in four days, of the Shalako in eight. The announcement is made in the large plaza, where a large audience is gathered to hear the news and to greet the jokes with chuckles of delighted laughter. The Shalako does not occur on a definite date, but at any time from late November to late December. The Koyemshi also announce that the Zuni dead will come, though only mediums will be able to see them. Long ago, when hearts were pure, both the gods and the dead used to come openly, but now the dead are invisible and the gods are present only in the persons of those who wear their masks. After this appearance the Mudheads retire to their own house, where they chant and pray until the gods arrive.

After four days all the performers make a pilgrimage to six shrines, at each of which the boy who is to personate the Fire-god lights a fire with a cedar brand. This group then returns to the village, announces the arrival of the Shalako in four days, and goes into retreat. Early the next morning the governor calls from the house-top, reminding the people to give food to the dead; and in every house food is burned in the fireplace, that the ancestors of that family may eat.

During these last days activity in the village increases steadily; activity, but not hurry. Indians seem to know that all will be done, and they work along quietly without much conversation, everyone seeming to know his job and doing it. Watching, one sees no committees hurrying from place to place, no strident-voiced bosses speeding up the work; but it gets done, the houses get finished. Properly there should be a house to entertain each of the six Shalako, one for the Council of the Gods, and one for the Koyemshi. Actually there are often two Shalako in a house; and often none of the houses are new, but they are merely replastered for the occasion.

Entertaining the Shalako is expensive, though honorable. One man killed thirty sheep and twenty cows and spent or contracted for three hundred dollars besides. Often a family faces years of slim living after entertaining the Shalako. All through the year the host is assisted in his farm work by the dancers who will use his house, and the whole village helps him to garner his crops and to build his house. Nevertheless the brunt of the expense falls on him. Beams must be brought about twenty miles, stones hewed and hauled, the house erected and finally finished by the women, who plaster and whitewash the walls and make the fireplace. At this point the effect is fine. Honey-colored beams top the softly gleaming white walls, and the corner fireplace, tall enough to take a two-foot log standing upright, flares to throw its heat in a generous circle. Shalako rooms are long, sometimes as sixty feet.

On the last day activity is intense. By this time the women are baking day and night, the outdoor ovens flaring their banners of flame long after dark and then smoldering to a dull glow when the bread is put in and they are closed for baking. Men climb ladders to hang yards of calico or challis against the walls, while others sit on the floor dismembering sheep held in the lag, and the women do unmentionable things to their insides. Odors of fresh bread and freshly killed meat and ceadar fires and close rooms are indescribable. Women are grinding in many houses, where maidens dance with a perfect ear of corn in each hand, where old women sing the grinding-songs. Other women are making paper-bread on hot flat stones, and girls move stately from house to house bearing on their heads jars or baskets of food. Children are everywhere, but never in the way. On a sunny day it is an unforgettable sight.

Toward the end there is some change toward secretiveness. Doors that stood open are shut. Men wrapped in black blankets and wearing moccasins instead of store shoes move in quiet lines from place to place. They greet nobody and are not greeted. They are the personators of the gods going to appointed places for prayer. With luck one may see the boy who will be the Fire-god. He will be wrapped in a blanket too and he moves as solemnly as the men, only his cropped hair showing that between times he is merely an Indian kid in a govenment school. He must be a member of the Badger clan, and he is invited to assume this distinction. One little boy who was invited in 1923 cried, so his mother said, for days because he knew the dancing was so hard. Finally he consented, and now that he is sixteen and about to be graduated from a government school, he is glad. Ten is the average age, though sometimes an older lad is chosen.

When the morning star rises on the great day, the personators of the gods and their attendants slip quietly from the village, bearing their masks and other paraphernalia hidden under blankets. The masks have all been newly painted and feathered in the ceremonial chamber. This is a task that only the initiated may see. Anyone else chancing on it is beaten by the whippers, who bear yucca blades for the purpose. This is very necessary, as otherwise the Shalako would fall while running. A personator of the gods who spoke to a woman would be given the same punishment. The mask is carried on a long pole hidden under the draperies and steadied by a man who also manipulates strings which roll the great bulging eyes and clack the wooden beak as the figure moves. Each Shalako is attended by two; his manager, wrapped in a blanket, and the man who will relieve him. The task of dancing with the heavy superstructure is so great that no one man could stand it; even with two it is a test of endurance and skill which the whole village watches intently. The Shalako dancers wear only a black-velvet jacket, a close-fitting white buckskin cap, and a string of bells tied under the bare knee. Only the bells sound as the party approaches the Middle, where a group of priests wait to greet them with sacred meal. There the Shalako move through a brief but intricate ceremony, changing the images from man to man behind blankets held to conceal them. This care to screen the actors is due to the fact that children do not know that these are not really the gods, and that their faith must be preserved until they are initiated.

Here one first sees the smooth running motion typical of the Shalako. A mis-step and especially a fall would indicate that the dancer had not been true to his vows, and the whipper would be called upon - a contingency not within the memory of man, for it is a point of great pride to balance the mask adroitly and never to miss a step. Usually the running is perfect, the graceful figure swaying over the tiny feet, the beak clacking, queer cries between, and finally the daring swoop as the man bends his knees and the Shalako percariously dips and rights itself. When each dancer has performed his part, the party moves to a sandy stretch by the river, which is sacred as the last resting-place of the Zunis before they found the Middle. Finally, about dark, the Shalako cross the causeway, carefully steered by their attendants, and each one enters the house which has been prepared for him.

A deep student of comparative religions watched this ceremony intently, following the Shalako and their attendants as they retraced the wanderings of the Zunis from the center of the earth to the resting-place on the river and finally into the modern village, where the great feathered heads bent to enter the house doors. He saw the high seriousness of the people following, the sometimes almost despairing efforts of the guards to prevent intrusive whites from profaning the event; and finally, as the last great figure disappeared into the house, he said:

'No wonder missionaries have had no luck in converting these people to Christianity. It will never be done. The essential mental rhythm of the two races is too far apart. You could imagine reducing that Shalako figure two feet or even four; you could not possibly turn it into Christ on the cross.'"[18.]

"The Shalako is a forty-nine day ceremonial, but preparations for it have required a full year....On the fortieth day the first kachinas appear in public, parading into the plaza, where they greeted with sprinkles of meal and taken into seclusion for their eight-day retreat. We recognize them as the Mudheads, the Koyemshi, the clowns. Their masks are those of pitifully deformed human faces, colored like their bodies with the pinkish clay of the sacred lake. Like idiot children born of incestuous union they warn against sexual license. Theirs is the most dangerous of all masks. No one dares touch them for fear of going sexually crazy."[19.]

There are other kachinas who participate in this forty-nine day ceremonial, but it would take too long to relate the relation of each one to the ceremony. I will list them and if you wish to further explore their part in the ceremonial you may do this on your own. These are the other kachinas who appear in this order: Sayatasha, the Rain God of the North, he is called Long Horn from his turquoise-colored mask with a long horn on the right side of the face because 'he brings long life', "his right eye is small 'for the witch people, so they won't live long', his left eye is long 'for the people of one heart, so that they may have a long life,' in the left hand he carries a bow and arrow." (he wears white buckskin and much fine jewelry, showing that he is most important.)

18.
Dancing Gods, pp. 70,91,92,93,94,95,100,101

19.
Waters, Frank Masked Gods, (Albuquerque, University of New Mexico Press, 1950) pp. 282,3,4

The next kachina is a little boy of ten,

"Shulawitsi, the Fire God. His head mask and naked body are smeared black and splotched with the direction colors: red, yellow, blue, and white. A fawnskin pouch filled with seeds hangs over his shoulder. He carries a cedar brand. Attending him is his ceremonial godfather, unmasked, but robed in buckskin....

Late this afternoon, the forty-eighth day, everything is ready. A ripple of excitement stirs the air. As the sun sinks they come, first 'Sayatasha', Long Horn, the Rain God of the North. With him is his war chief, the Rain God of the South, similarly masked save that he has no horn. 'Hututu', he is named for his call. Being very important they walk with long strides, poising each foot in the air before bringing it down with a heavy thump. 'Hu-tu-tu!' they cry, shaking their deer bone rattles."[19]

"Behind them come two 'Yamuhakto', warriors of the East and West. Their name, Carrying Wood, is said to mean ; you are a tree and under your body the deer lie down to rest at your feet.' So they carry deer antlers in both hands, and across the tops of their heads are sticks of cottonwood. They pray for the trees that there may be wood. Their face masks are blue, punctuated by small eye and mouth holes; their torsos red; their limbs yellow; and they wear white buckskin kirtles belted with fox skins. Shuffling across the plaza with high lifted knees, twisting from the waist, they peer at the crowds standing reverently in line.

The last two are the 'Salimobia', the War Brothers of the Directions, zenith and nadir. They are the whippers, carrying yucca rods to punish stumbling dancers and whip spectators should one fall. Young men with beautiful bodies, they dart back and forth, always on the run, uttering high clear calls. They are dangerous and carry the bad luck of crow's feathers. This year one is speckled, the other black. Their big eyes are connected like goggles, and they have long snouts. Like all kachinas they wear, somewhere, a downy eagle feather to symbolize the breath of life, a parrot feather to bring southerly rain, a turtle shell, and deer hoof rattle; and hidden in their belt is their 'heart' - a pouch of squash, bean, and corn seeds of the four directions."[19]

It is no wonder to me that we non-Indians find it so difficult to understand the Indian and his way of life and religion. Their way of life is so involved with symbolism that understanding is almost impossible. I do feel tho that we owe the Indian at least an attempt to understand him.

Hopi Snake Dance

This dance is perhaps the most fascinating of all the Indian ceremonials. The difficult thing about understanding Indians is that each tribe has its own ideas of religion. The whole thing is so foreign in the White Man's mind that confusion exists and if we are confused we have a tendancy to give up trying to understand anything.

[19] *Masked Gods*, pp. 284,5

This dance is done with a rattle snake in the mouth of the dancer. The head of the rattle snake is six inches away from the mouth. The dancers do get bitten but they don't die. The non-Indian can't understmad this. Following is the description of the Snake Dance.

"All day the audience has been gathering. The crowd is worst at Walpi, for the plaza there is small and its dance is the best-known. Yet it must be described, for only Walpi has the original 'tiponi'; only Walpi has the Snake Rock, which plays no direct part in the service, but which has appeared in almost every painting or photograph of the ceremony. Many people come for the Antelope-dance; as many, one would think, as that small plaza could hold. Yet all the day of the Snake Dance the roads across the plain are black with cars, scuttling along like so many beetles, each one bringing its load of white visitors. 'Dudes' come in droves, usually shepherded by professional 'dude-wranglers,' who wearily answer question after question, who fight a hopeless fight against dust and heat and glare and tepid drinking-water to make comfortable people who cannot be made comfortable short of real comfort. Parasols and wide hats, fans and thermos bottles of clinking ice-water, vendors with pink pop; the clashing Navajo jewelry, which is almost the badge of an interest in the Indian; loudly called greetings between Arizona townspeople who come every year to see each other; Indian Service people,knowing everybody. Long rows of Indian wagons coming up the road which is closed to automobiles, dudes rocking precariously on chairs tipping in wagon-beds, scrawny little horses tugging terribly, being beaten. Navajo arriving on horses, always haughtily aloof, always quiet, always laden with the most beautiful turquoise and silver, specially priced for eastern buyers. The mob gathering slowly, crushingly, in the little plaza, bulging against the inadequate rope which has been strung along the edge; small boys squirming through, fat women sweating unpleasantly, men coatless, fanning themselves with straw hats, Hopis selling the same roof-space again and again, collecting before delivery, and them calmly disappearing when rival parties of swearing, jangling whites arrive to claim their 'reserved space'. Men boosting fat old ladies on to roofs, occasional prehistoric beams giving way and tumbling a struggling mass of human beings into dusty debris, unpleasant, but soft enough to prevent broken bones. Movie stars in white veils, women novelists picturesquely distributing peacock-feathers among good-looking young Hopis, tall drivers in international costumes of English riding boots and breeches, cowboy hats, and Russian blouses. Bitter complaint from women with/out parasols against women with parasols. So the white man comes to see the Snake dance.

In time, a long time, the warning rattling is heard and the antelope priests appear, walking quickly. They repeat the evolution of the day before, and their costumes are the same, but the effect somehow is much more tense. The whole crowd is held silent, watching for the snake men, and also watching the clouds in the sky, for traditionally it always rains after the Snake-dance, bringing an immediate response to the prayer.

When they finish their four turns around the plaza, which they make actually pressing against the crowd, the antelopes line up before the 'kisi' and, swaying slightly, await the arrival of the Snake-priests.

By this time the tension is vibrant and no sound is heard as the Snake-dancers enter with a long swinging step, definite, quick, hard, and circle the plaza the appointed four times, stamping their insistent call upon 'sipapu' and scattering their sacred meal each time. Finally they come to rest, facing the line of antelope men, and link arms. Then the two platoons sway from side to side, making only enough motion to cause the rattles to sound, and chanting that terrible low thunderous murmur, which never sounds as though human beings made it, but seems to come from the very bowels of the earth. Louder and louder it grows, as the bodies rock. Then suddenly it ceases, the men release each other's arms and swing into a rapid vigorous dance which shakes all the rattles and which is paralyzing in its unexpectedness. Time after time this transition is made from the low humming growl to the insistent beat of the dance, and back again. Finally it is over the groups break into dance formation for the handling of the snakes.

The line of antelope men breaks, leaving the 'kisi' entrance open, and a Snake-priest stoops into it and emerges with a snake, which he places between his teeth, and sets off. He is accompanied by another priest, whose left hand rests on the carrier's shoulder, his right hand holding the snake whip to stroke the snake and prevent the dangerous coiling. Dancing in unison, this pair starts on a circuit of the plaza, stepping rhythmically to the accompaniment of the antelope chant. Other pairs follow until the plaza is crowded with them. A third man trails each couple, unobtrusively. When the circle is complete, the dancer drops his snake, which at once tries to get away. Then the third man, the gatherer, comes into action. Quietly, with alert mien, he watches his snake. Sometimes with his whip he stirs up a little puff of dust which causes the snake to turn away from the crowd. He never lets it get among the people, though many squealing women anticipate it. Then, when the time is exactly right, he touches the snake with his feathered wand, accurately drops meal on it, and, making a graceful swoop with his whole body, catches it just behind the head. Swinging the undulating reptile the length of his arm, the man's body and the snake make a flashing bronze statue for one unforgettable moment. Then, nonchalantly, as a woman carries a shower-bouquet, he lays the snake across his arm and goes after another one. Meanwhile the whole group of fifteen to thirty men has broken up into similar threes. The plaza is filled with dancers who follow no regular line. Snakes curl about men's necks, their heads are often seen against a man's cheek as though biting it; sometimes a small whip-snake makes a rosette of itself on a man's ear, sometimes a long bull-snake is so heavy that the two men have trouble holding it. Sometimes a small boy priest gets his legs all tangled up in a snake longer than he is and has to be released by a kindly antelope man. Rattlers are handled with no more concern than the smallest whip or garter-snake. Gatherers never lose sight of their particular snakes, even when the dance is at its height and the ground is covered with wriggling reptiles trying to escape, being turned back and finally caught. When a gatherer gets more snakes than he can conveniently handle, he honors some man in the crowd by handing him an armful, or he gives them to the swaying, chanting Antelope-priest, whose arms are soon filled with them. Each dancer handles many snakes, sometimes fifty or sixty being used in an afternoon.

At last, when the bag of snakes is emptied, the chief Snake-priest makes a large circle of meal on the ground. Moving with the quick definiteness of the whole ceremony, he strews meal from the six cardinal directions toward the center of his circle; and then the gatherers approach and throw in the snakes, a writhing mass. Women and girls, covered with white ceremonial mantles, have been standing ready with plaques of meal. They approach and scatter meal on the wriggling pile, their quickness lacking the careless fearlessness of the priests and having more the quickness of nervousness. They disappear, losing no time. Then the snake priests all dash into the circle, gather up the snakes in great armfuls, and rush out of the plaza. Way is made for them with no hesitancy and they disappear down the four trails and out on to the plain, carrying the snakes to certain shrines where they are released to carry their message to the underworld.

Meanwhile in the plaza the Antelope-priests make their four circuits again in reverse, the asperger puts meal, water, and his cottonwood wreath in the 'kisi', and they all go out. This ends their participation and they return to thier kiva merely to undress and to eat the meal which women have been bringing in huge steaming pans and bowls and in piles of 'piki' bread.

The snake men come straggling back, panting from their race, and one by one they reach their kiva, where they openly strip and bathe. Women of the Snake clan bring bowls of the emetic, whose taking is the final public act of the ceremony. The men not having eaten since the previous day, the results are not so loathsome as might be expected. Every dancer drinks and leans, retching, over the edge of the kiva until he is entirely purified. This is said to be to purge the dancers of any snake-charm which might be dangerous to other inhabitants of the village. As each man finishes vomiting, he enters the kiva, where ceremonial smoking is the prelude to a feast, which must be eagerly anticipated.

Meanwhile, if the gods are good - and if all has been done well, the gods are good-rain is coming. As the late afternoon light wanes, dusk is usually hastened by the gathering of huge clouds, streaks of rain appear over distant mesas, dude-wranglers marshal their charges into cars, eager to 'cross the wash' before floods fill it, Hopis from neighboring villages get themselves and their families loaded into cars; and then comes the long, swishing, sweet-smelling rain, pouring in cleansing floods from the roofs into the streets and over the edge of the mesa, bringing hope and confident assurance that hearts were pure and the work was pleasing in the sight of the unseen ones. The Snake-dance always brings rain."[20]

The Niman Kachina

"The 'Niman Kachina' is the Home-Going of the kachinas back to the San Francisco Mountains.

It begins ten days after the summer solstice, when Intiwa, the 'Powamu' society chief, sets up his standard at the entrance of the Horn kiva. It is a ten-day ceremonial. The first eight days are required for kiva rituals. Counterbalancing the 'Powamu', its emphasis, like that of the Zuni Shalako, is upon the slowing pulse beat of life. Prayer sticks for Spider Woman are made, representing the prayers of old Hopi women, and hawk prayer feathers for the War Brothers, representing the prayers of old men. An altar of the directions is set up. On it four gourds of water are placed by four different clans. In a long, elaborate altar ceremony, songs and prayers are given. The plank over the sipapu is ritually knocked, calling for Muyingwa below. In sand in front of the altar are planted all the prayer sticks - hundreds, male and female, of all directions, color of all kinds. And on the eighth night an all night dance is held.

---

[20] *Dancing Gods*, pp. 162,3,4,5,6,7

The public appearance of the kachinas begins at dawn and is almost continuous throughout the ninth day. It is a farewell of beautiful, barbaric pageantry. The pigments of the masks have been scratched off and buried; new paint put on. There are helmet masks topped with feathers and grass. High terraced Tablitas are painted with cloud and rainbow, with corn and butterfly. Sometimes, in the back, a kachina doll standing on an ear of corn. The inevitable ruff of spruce around the throat, a sprig carried in one hand. There are six female kachinas with faces hidden by a long red fringe, their parted black hair done up in whorls, the squash blossoms of Hopi virginity. Just like those worn in the crowd by Hopi brides, who have been barred from seeing any dance during the year until this Nima Kachina.

How beautiful it is in the thick dust, the stifling heat. The dancing kachinas. The men bringing them prayer sticks; flipping drops of water over them with an eagle feather; blowing smoke at them from a ceremonial pipe; sprinkling them with meal. Women bringing paper thin piki bread tied in bundles, sticky chocolate cake. Children shyly offering the first fruits of the fields; small ears of corn, little melons, tiny, pink-cheeked peaches. And the kachinas too have gifts for them: bows and arrows, kachina dolls in their image.

So they dance. Till sunset. Then, led by Intiwa, they leave. Going to the far mesa point, pursued by the people plucking spruce twigs from their costumes to plant in their fields. Silently moving alone now down the rocky trail toward the setting sun, a weirdly beautiful procession of figures struck by a strange enchantment beyond the touch of man. Vanishing at last, as all kachinas must vanish, into their immemorial home....But to reappear at sunrise on the point,only for a moment. An hallucination to the sleepy spectator. A promise of their return.

The ripe richness, grotesque imagery, and barbaric beauty of Hopi ceremonials are almost unbelievable and certainly indescribable. They fill the calendar year. The soyal at the winter solstice turning back the sun to summer. The fire ritual of Wuwuchim. The powamu and Niman Kachina. The woman's ceremonials of Marau, Lakon, and Oazol. The Flute ceremonial observing the Emergence.

The Snake-Antelope ceremonial. The Summer Solstice ceremonial turning back the sun to winter. The War and Stick Swallowing ceremonies. The spring races, the kachina races. The many dances - kachina dances, masked and unmasked, the women's beautiful Buffalo Dance and delicate Butterfly Dance. With all their perpetual prayer stick planting. Their dry paintings of sand, meal, and pollen, on the altar, in front of it, or around the sipapu. The kiva with drawls, initiation of children, ritual songs, prayers, and myths, the directional color systems, the symbolism of stone, animal, plant......All these parallel those we have already observed in other Pueblo and Navajo ceremonials.

Like the Navajo sings, the major Hopi ceremonials are of nine nights' duration, but measured by the intervening and overlapping eight or ten days. They too are healing ceremonials. The Powamu for rheumatism, the Flute for lightning shock, the Snake-Antelope for swelling, the War for bronchial trouble, the Lakon for eczema, the Maru for venereal diseases. Like Pueblo ceremonials their last days end in great public dances. Like both Navajo and Pueblo ceremonials they are myth-dramas, mystery plays. They are, in a sense, a recapitulation of all the Navajo and Pueblo ceremonialism. They stem back, as the symbolism of the Navajo Flint Way derives from the Mesa Verde Sun Temple, to the earliest cliff dwellers. They parallel the meanings and often the exact rituals of the ancient Aztecs, Toltecs, and Mayas. And their extraordinary richness and complexity is the despair of all ethnological and anthropological study.

Their specific functions are to heal, bring rain, fertilize crops, recount myths, preach sermons, afford fiestas, perpetuate tradition. But above all they are structured to maintain the harmony of the universe. Everything else is partial. Hence their ultimate meanings are rooted in the same old, familiar premise that the unplumbed universe within individual man is indivisibly linked with the immeasurable universe. Whatever distorts the whole warps the part; what can happen within the psyche can take place in the cosmos."[21]

---

[21] Masked Gods, pp. 302,3,4

Terminology

Kiva - ceremonial lodge (the preliminary service for every dance is performed in the Kiva, the men meet there for all clan and Indian business, and some form of the old custom of youth's living in the clan Kiva is found almost everywhere).

"Cacique" - the man who knows the mythology which lies behind the ceremonies and he understands the significance of the various forms, but his knowledge is sacred to him and he will not divulge it lightly.

Indian dance - not really a dance in the sense in which we use the term. It is a ceremonial, a symbolic representation, a prayer. The dance is the genuine religious expression of a primitive people which has survived without serious interruption for thousands of years.

Kisi-shrine - that holds snakes, before the snake dance. (Hopi Snake Dance - *Dancing Gods*, p. 155.)

Kachina - "All in all the Kachinas are lovable and kindly supernaturals which bring rain and other blessings to the people." - "*The Kachinas are Coming*, Gene Meany Hodge, Published by Steller-Millar, Los Angeles, Calif. 1936. p. 126. The Kachinas are associated with the Pueblo Indians, notably the Hopi of Arizona and the Zuni of New Mexico.

The Shalako - "It is strictly a Zuni ceremony which was adopted from them by the Hopi about the year 1860, but among the latter it is by no means so elaborate. This is the 'Coming of the Gods', or Kachinas." From *The Kachinas Are Coming*.

The Niman Kachina - "And now the Kachinas are going home - the Hopi Kachinas to their abode in the San Francisco Mountains, the Zuni Kachinas to their village in the Sacred Lake." From *The Kachinas are Coming*.

Yehbechai (song) - Navajo healing song lasting nine nights held in the fall.

Peyote - considered as our Sunday worship service ceremony, begins at evening and lasts all night. "Peyote" is a type of cactus buttons used in a religious way to produce technicolor dreams. This ceremony is a way to commune with God. (Peyote is chewed or made into a tea).

Corn Dance - Pueblo dance held in Spring and Summer to insure good crops.

Crown Dance (Mountain Spirit Dance) - Apache masked dance, the dancers impersonate the mountain spirits so that these spirits may bring blessings and healings. (called the crown dance because of the elaborate crowns worn by the dancers)

War Dance - a fast moving dance typical of what white people think of as an Indian dance.

Shamon-Medicine man, the term medicine man will be described below.

Medicine man - "Ceremonial life is intricate and elaborate, and the medicine-man is its center and moving spirit. He is a doctor as well as priest, and usually he is a dignified, honorable, and truly spiritual person. (Here, as in all professions, a few misfits occur, a few crooks, a few fakes.) It requires a long and arduous training to become a fully qualified medicine-man; sometimes a man serves an apprenticeship of twenty years before he is able to lead one of the great nine-day sings. If a boy shows an aptitude for the calling, such as a good singing voice, an unusual memory, or a spiritual quality, he begins training as assistant to a skilled medicine-man, often his maternal uncle." Dancing Gods, p. 203

Hogan - Navajo house, often used as a place to hold ceremonials. (In order to be considered a "Hogan", the dwelling has to have a dirt floor, usually is octagan in shape, has a fire place built in the center of the room.)

Healing Dances (Navajo) - Squaw Dance, Fire Dance, Yeibechai.

Rain and Growth Dances (Pueblo) - Corn Dance, Snake Dance.

Hoop Dance-a dance with hoops but is not a ceremonial-skill and dexterity are the important factors of this dance.

CALENDAR OF INDIAN CEREMONIES

Note: do not take pictures, make sketches or take notes without first obtaining permission, this is very important.

"January	1	Taos Turtle Dance (generally); dances in many of the pueblos on New Year's and three succeeding days.
	6	King's Day dances in most of the pueblos (installation of governors), including Buffalo or Deer Dance at Taos and Eagle Dance at San Ildefonso. Many of the pueblos have dances on the three succeeding days.
	23	San Ildefonso feast day, Animal Dance in one plaza, Comanche Dance in other
February	2	San Felipe Buffalo Dance; also dances in several other pueblos.
	4-5	Llano Dances, Los Commanches, at Taos (Spanish-American interpretation of Plains dances)
	15	Dances at San Juan
March-April		Easter Sunday and succeeding two or three days, dances in most of the pueblos; ceremonial foot races. Several of the pueblos observe ditch-opening ceremonies with dances, and some play ceremonial shinny.
March	27	Dances generally at the Keresan pueblos and Jemez.
April		Last Saturday-Nizhoni Dance at the Johnson Gymnasium, University of New Mexico, Albuquerque.
May	1	San Felipe feast day, Corn Dance
	3	Taos, Ceremonial Races, (c. 8:00-10:00 a.m.); Cochiti Corn Dance (Coming of the Rivermen).
	29	June 4 Tesuque, a dance during this week.
June	8	Santa Clara Buffalo Dance.
	13	Sandia feast day Corn Dance; observance of San Antonio's Day dances at Taos (Corn Dance), San Juan, Santa Clara, San Ildefonso, Cochiti, and Paguate.
	24	San Juan's Day dances at Toas (afternoon), San Juan, Isleta, *Cochiti, Santa Ana, Laguna, and Acoma; Jemez Rooster Pull.

*Since Isleta adopted its constitution, the ceremonial calendar has undergone various changes. One may see dances performed by either the Laguna group which dwells in the pueblo, or by the Isleta group. Dates should be checked annually.

June	29	San Pedro's Day at Laguna, Acoma, Santa Ana, San Felipe, Santo Domingo, Cochiti, and Isleta-Generally Rooster Pulls.
July	1-4	Mescalero Apache Gahan Ceremonial. Dances at the Indian Pow-Wow. Flagstaff.
	4	Jicarilla Apache Feast (No ceremonies)
	25-26	Taos Corn Dance.
	25	Santiago's Day at Santo Ana and Laguna; Acoma, Rooster Pull; Cochiti Corn Dance; Taos Corn Dance.
	26	Santa Ana's feast day; Santa Ana, Taos and Acoma Corn Dances.

August	2	Jemez, Old Pecos Bull Dance.
	4	Santo Domingo feast day, Corn Dance.
	10	Picuris feast day; San Lorenzo's Day at Laguna and Acomita, Corn Dances.
	12	Santa Clara, Corn Dance.
	15	Zia feast day, Corn Dance.
mid-August		Dances at the Inter-tribal Indian Ceremonial at Gallup, N. M., on the second Thurs.,Fri.,Sun., in August.
late-August		Hopi Snake Dances (check locally)
	28	Isleta feast day.* (see stared footnote previous page)
September	2	Acoma feast Day, Corn Dance.
	8	San Ildefonso, Harvest Dance and others.
	14-15	Jicarilla Apache celebration at Horse or Stone Lake.
mid-September		Navajo Fair, Window Rock, Arizona
	19	Laguna feast day, Harvest Dance and others.
	29	Taos, sundown Dance.
	30	Taos feast day, relay races and pole climbing.
October		First week, annual Navajo Fair at Shiprock, N. M.
	4	Nembe feast day.
	31	November 2, on one of these days, ceremonies in most of the pueblo.
November	1	(See Oct. 31) Taos Dances.
	12	Jemez and Tesuque feast days.
Nov.-Dec.		Sometime in November or December, the Shalako at Zuni.
		Navajo Night Way and Mountain Top Way ceremonies.
December	24	Taos, night procession and pine bonfires.
	25	Taos Deer or Matachines dances (afternoon).
		Christmas Eve dances in mission churches at Acoma, Laguna, Isleta, San Felipe, Santo Domingo, Testuque, Taso, and possibly others.
		Christmas Day and two or three days following, dances at most of the pueblos.
		New Year's Eve, Sandia Deer Dance.
		In the various Hopi villages, katsina (kachina) dances are held from December-July. These may be seen frequently on Saturday or Sunday."[22]

---

[22] Southwestern Association on Indian Affairs, *Indians of the Southwest*, Santa Fe, New Mexico, (pocket handbook) 1960. Price $1.00

List of Canyon Indian Phonograph Records

Following is a list of 78 RPM records. Where there is a 45 RPM record, it will be indicated.

HOPI

#134	Butterfly Dance & Eagle Dance
#135	Buffalo Dance & Victory Dance
#165	Hopi Shalako & Mudhead Song
#c546	Hopi Butterfly & Zuni Nah-ha-hi-sho (45 RPM)

APACHE

#137	Apache Crop Songs
#138	Mountain Spirit Dance & Joyous Song
#139	Apache Lightning Songs
#160	Sunrise Dance (parts 1 & 2)
#161	Sunrise Dance (part 3 & 4)
#174	Apache Love Song & Mescalero Trail
#179	I'll Go With You & I Came to the Place
#187	I'm In Love with a Navajo Boy & Girl's Round Dance
#600	I'm Looking for My Boyfriend & I'm Not an Old Maid (45 RPM)

JEMEZ

#140	Cradle Song & Buffalo Dance
#141	Harvest Dance & Hunting Dance

TAOS

#142	Taos Round Dance & Clown Dance (Solo)
#154	Horsetail Dance & Friendship Songs (45 RPM)
#155	Taos War Dance & Taos Social Dance (45 RPM)
#196	New Taos War Dance Song & Stonelake Special

NAVAJO

#143	Two Step & Song of Sky City (Natay)
#144	Navajo Skip Dance & War Dance
#145	Yeibechai Chant (2 different teams)
#146	Navajo Grinding Songs
#152	Love Song and Navajo Two Step (Natay)
#153	Skip Dance Songs & Riding Songs (Natay)
#158	Sun Dance & Goat Song
#159	Gift Dance Song & Hoop Dance
#162	Happy Song & Sho Atee'D (White Feather)
#163	Round Dance & Shield Dance
#164	Old Time Squaw Dance & Modern Squaw
#173	Train to Gallup & Goodnight, Ladies
#172	Bluebird Yeibechai & Group Riding Songs
#175	Do Not Forsake Me & Rhythm Squaw Dance
#178	I Want to Put My Arms Around Your Neck & Navajo Circle Dance Songs
#181	She Doesn't Love Me & I'll Take You Back To Arizona (Solo-Reg Begay)
#182	I Didn't Care & The Old Glory Raising on Iwo Jima (Solo-Reg Begay)
#6160-c	Navajo Squaw Dance (Solo-Natay)
#185	Sonnie, I'm Leaving You & The White Chimney Near Gallup
#186	Navajo Shoes Game Songs & Let's Hope for Love
#188	Natay's Hoop Dance & Moon and Stars Squaw Dance (Solo-Natay)
#189	Taking My Sweetheart Home & Squaw's May Pole Dance (Solo-Reg Begay)
#197	Five Round Dances (Solo-Reg Begay)
#200	Navajo Parting Song & If You Hold My Hand (45 RPM only)
#c545	Navajo Yeibechai & Round Dance (45 RPM only)

PEYOTE

#147	Opening Prayer & Midnight Water Song
#148	Morning Water Song & Sunrise Song
#180	Peyote Occasional Songs #1 & #2
#191	Peyote Spirit Song & Peyote Birthday Song
#604	Peyote Ceremonial Songs (45 RPM)
#605	Peyote Omaha Prayer Songs (45 RPM)

KIOWA

#149	Kiowa War Dance & Kiowa Round Dance
#6160-b	Kiowa Round Dance (Solo-Natay)
B-45	Kiowa War Dance & Hopi Basket Dance (45 RPM only)

OMAHA

#150	Omaha Heluska Dance & Sioux War Dance (45 RPM also)
#151	Omaha Flag Song & Omaha Contest Dance
#601	Tribal Prayer & Flute Song

ZUNI

#156	Zuni Squaw Dance & Nah-ha-li-sho
#157	Zuni Commanche Song & Buffalo Dance
#6160-a	A Sunrise Song (Solo-Natay, Navajo Singer)

CHEYENNE

#166	Fast War Dance & Round Dance
#169	Cheyenne Forty Nine & Crow War Dance
#176	Oklahoma 49 Songs (#1 & #2)
#192	Lonesome for my Sweetheart & Oak Creek Rim (Cheyenne Dave & Group)
#199	Meet Me at Nob Hill & Heart Break Tepee (45 RPM also)

SIOUX

#167	Scouting Dance & Rabbit Song (Oglala Sioux)
#170	Korea Song & Love Song
#150	Sioux War Dance Song (by Omahas)
#193	Chief's Honoring Song & Fast Sioux War Dance

UTE

#168	Ute Sun Dance No. 1 & Bear Dance No. 1
#171	" " " " 2 & " " " 2
#177	" " " " 3 & " " " 3

ARAPAHOE

#194	Slow Wolf Dances (1 & 2)
#195	Fast Wolf Dances (1 & 2)
#198	Sin Dance Song (1 & 2)

TEWA

#142	Tewa Love Song (Solo-Pop Chalee)
#6160-c	Tewa Turtle Dance (Solo-Natay)
#608	Prisoner's Song & Old Style Eagle Dance (45 RPM only)

SANTA ANA

#6160-a	A Sacred Mask Dance Sunrise Dance also 45 RPM

PAPAGO

#183	Song of Black Mountain & Song of the Green Rainbow
#184	Whistling Black Mountain & The Going Home Song
#60645	Ponce Helushka Dance (1 & 2) (45 RPM only)

PIMA

#190	Song from the Woodpecker Group & Pima Coyote Song

LAGUNA

#609	Corn Dance [23]

These records can be purchased at these prices:

Single Records 78	$1.31
Natay 45 albums	$5.75
Natay 78 albums	$5.75
Natay LP	$4.20

Postage 50¢

---

[23] Canyon Records, 834 N. 7th Avenue, Phoenix, Arizona

BIBLIOGRAPHY

Atkinson, Jourdan M., *Indians of the Southwest*, (San Antonio, Texas, The Naylor Company, 1958).

Buttree, Julia M., *The Rhythm of the Redman*, (New York, A.S. Barnes, & Company, 1930).

Densmore, Frances, *Indian Action Songs*, (Boston, C.C. Birchard, 1913).

Earle, Edwin, *Hopi Kachinas*, (New York City, J.J. Augustin Pub. Co., 1938).

Evans, Bessie and May G., *American Indian Dance Steps*, (New York, A.S. Barnes and Company, 1931).

Fergusson, Erna, *Dancing Gods*, (Albuquerque, U. of N. M. Press Co., 1931 and 1957).

Kurath, Gertrude P., "A Basic Vocabulary for Ethnic Dance Descriptions", from *The American Anthropologist*, (Menasha, Wisconsin, George Banta Pub. Company, Pub. 6 times yearly) .

Mason, Bernard S., *Dances and Stories of the American Indian*, (New York, A.S. Barnes and Co., 1944).

Southwestern Association on Indian Affairs, *Indian of the Southwest*, Santa Fe, New Mexico, (pocket handbook, 1960).

Waters, Frank, *Masked Gods*, (Albuquerque, University of New Mexico Press, 1950).

ARIZONA INDIAN MUSIC

submitted by

Josephine Christoffersen

ARIZONA INDIAN MUSIC

To have a deeper understanding of our Arizona Indian it is necessary for us to have a general knowledge of his music. As we study his music we shall find as unexpected range of interest. That interest could guide us into areas of teaching that would help him bridge the gap between our two cultures.

A culture is any given peoples way of life, as distinct from the life-ways of other people.[1] It behooves the sympathetic educator not to take something away from the culture unless he has something better to offer in its place.[2]

One of the five educational objectives of the "Teachers Handbook of Indian Affairs Manual of the Bureau of Indian Affairs," is to give students an understanding and appreciation of the cultural contribution their own tribal arts have made to the literature, art, music, and folklore of the nation.

We want to prepare him for living in a society that is rapidly changing. We want to help the Indian child and indirectly his family, recognize and assume responsibility, and enjoy priviliges as a citizen of a democratic society.

Children have a heritage in music just as they have a heritage in other subject areas, but many of them will not discover this fact--unless in a broad realm of music there can be something for each of us to call his own. Through this medium we may further gain his confidence thus breaking down some of the resistance which might still be present subconscious or otherwise.

Music plays a varying role in the life of our Indians. Songs to them are an essential part of their everyday living. Nearly every act is accompanied by singing, and their enthusiasm for music is contagious. It provides for enrichment in their existence, relaxation, for a variety of emotional adjustments, strength, healing, prosperity, and most of all for keeping in harmony with nature. Each type of song is to accomplish a definite purpose, and is for the benefit of all.

---

1. Fey and McNickle, D'Arcy, Indians and other Americans p. 127
2. Smith, Stanley and Shores, Fundamentals of Curriculum p. 197

Everywhere there is an appreciation for the mystical rites and legends which are told in dance or song or chant. They are not dances and songs to them but rather prayers to their gods, they are in the form of ceremonies which are dramatized supplications. Many ceremonies are in the nature of celebrations after a ripening, or a successful harvesting of crops, or the securing of meat. Other ceremonies call upon the spirits for help or summoning supernatural aid where they need more than human power. He feels that he shares a power with all created things. The animal is his brother and the thunderbird his friend. They pray for rain, fertility, bountiful crops; for treating and curing the sick; for protection, to bring dangers under control, and bestow immunity for further attack.

There are songs with great healing power and are an indispensible part of the ceremony. Without it there can be no cure. The compulsive power of song can break even the resistance of the gods. Songs are a form of wealth, while lacking them denotes poverty. They find prosperity, sociability, prestiage, and security; greater prosperity of home, livestock, crops, a new home, a sheep corral. They invoke blessings on a nubile girl, on a first marriage, consecration of the home; on a headsman entering office, on a departing or returning warrior. There are purification rites for the belonging of the dead which have not been burned, such as the dead mans jewelry.

There are numerous songs for individual singers as they go to and from their fields or other types of work. They sing of the beauty they see and the happiness that is in their heart. Grinding the corn is done to the regular humming or to songs that has become a part of them. Cradle songs or lullabies are in everyday use. Their love songs are beautiful, and there are songs they sing just for fun. Often their social dances are accompanied by singing to the rhythm of their feet or drums. Singing to the Indian is a spontaneous expression of these people. When a man sings he knows his heart is happy.

And through this happiness and with respect for his songs we, too, may find much enjoyment as well as understanding.

The music of the Arizona Indian may be divided into three general areas each with a melodic structure of its own. The Puebloan music is the most complex and the most highly developed of these three musical areas. Instead of the Hopis and Zunis having a varied repetition of a few phrases, their songs consist of ten or twelve different melodic fragments sung progressively. They belong to one of the three centers of musically great complexity and highest development representing the culmination of the northern influences. These traits are: range descending melodic movements, complex rhythmic organization, and some form types. With the California-Yuman area they share a relaxed vocal technique, general structural simplicity, and an elaborate system of ideas on music. It also has the Yuman organization in long cycles and a period formation.[3]

The Yuman group consists of a number of tribes along the Colorado River. These tribes include the Yuman, Yaqui, Mohave, Cocopa, the Yavapai, Havasupai, and Maricopa. A close neighbor is the Chemehuevi of the Shoshone nation. Yuman songs are full of poetry. These are very short and contain more songs without apparent keynote than many other tribes and their rests are more frequent.

Pimas, a river people; and the Papagos, a desert people, have similiar musical traits. They have characteristics which are a combination between the Pueblo and the Yuman music. The Papago songs are tuneful, while the Pimas have a plaintive indivuduality.

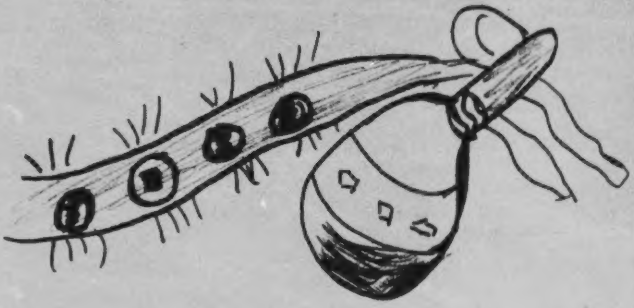
Similarities are greater between the culture and musical areas than between the language and musical areas. Musical areas are based on the features of the musical styles along.[4] Indian music is non-homogeneous and has a single cultural trait.

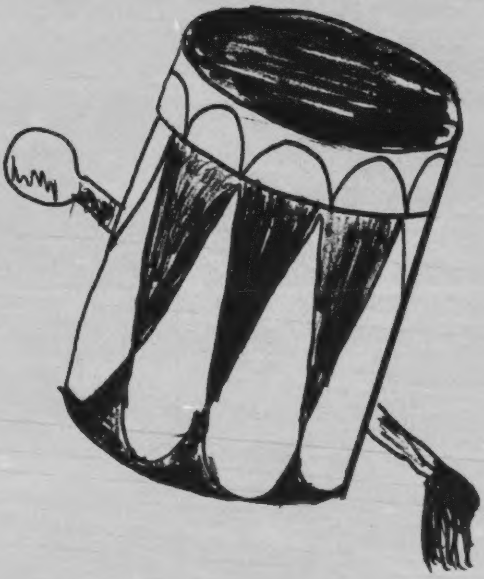
---

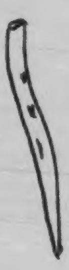
3. Nettl, Bruno, North American Indian Styles, pp. 31-37
4, Ibid.

Of the many hundreds of Indian songs only a few have been written down. The white mans system of notation doesn't apply to the complexity of their music. The theories of civilization cannot catch the native element. They have no system of musical notation. They have a variety of theme patterns, tricky changes of tempo - not occuring at the same regularity, frequent change of measure length, and tone production. The scale is primarily penetonic with some tetratonic, and there are other scales used in a lesser degree. Sometimes there are four rhythms interwoven into one composition and preformed simultaneously by four different groups of preformers. The tom-toms, the singers, the dancers, and the clowns each using a different rhythm in a given area and at a given time. Phonograph recording is the best method to transcribe most of the Indian music.

Most authorities say that the singing of Indians is accompanied by precussion instruments. However, flutes are used by the Pimas and the Papagos, the Apaches have a one-stringed fiddle, and the Yumans have a jews' harp. Yes, and there are whistles and bells. The singer leads shaking a rattle. There may be three or four drums with a muffled beat or time, while the moccasined feet shuffle with another rhythm, and with shells, beads, seeds, and other adornments adding to the confusion.







The beating of the tom-toms calls the Indians to the dance;
In gay and brilliant costumes to their places they advance;
With bonnets bright with feathers and with rattles beating time,
The bells around their ankles with a pleasant music chime.

Each movement has a meaning, as they chant to clouds and sun
For rain, success in hunting or in battles to be won.
They sometimes dance for pleasure, as so many others do,
But they're mostly forms of worship, Pueblo, Navajo, or Sioux.

Author Unknown

Percussion instruments include a variety of drums, rattles, and sticks, supplemented by other homemade articles. These supply the rhythm and each has a definite purpose depending upon the area and upon the occasion. The rhythm for dance tunes is quite regular. The typical Indian beat has a two or four count. However, in deference for the Christian influence, they have developed - for special rites - a marked accent for the Holy Trinity in a three count. All rituals are rhythmically intoned. The Buffalo dance may have as many as ten drums imitating the hoof-beats of the thundering herd.

The drum is very important to the Indian dances. Besides setting the time and the steps, it forms the accompaniment for many songs. In this they use a single unwavering beat unrelieved by accent. They beat out the legendary prayers to the gods. They wake up the clouds, and the rain, and cheers the people. If they beat it with good heart they believe that the drum will be light, otherwise it will be heavy and the arm will be numb. In some ceremonies where there are a great many taking part there will be groups of singers and dancers and each will be following its own drum.

There are three types of drums. The small hand drum may have one or two heads and is carried by a hand-hold. This type can be used standing, dancing, walking, or riding. However, most double headed drums are held by a loop on one edge and rests against the players knee. They also have a water drum. One end of a log is hollowed out, filled with water, and the skin pulled tightly over it. This makes an altogether different sound. Large drums are placed on the ground and played by several men seated in a circle. In some localities baskets or other objects are used as drums. This depends on the material at hand.

Drumsticks have symbolic meanings and are made in different ways. Sometimes the four leading drummers have decorated sticks. Hazel, grapevine, and willow make good sticks and may be padded with cloth or leather. The Ymuan has a peculiar sort of drumstick. They are round sticks about an inch in diameter and twelve inches long. Two are held in the right hand used together in certain classes of songs. In others two bunches of arrow-weed eighteen inches or more in length are used. The Papago strike the basket drum usually with the palm of the hand, but certain songs are accompanied by the basket being struck by a glancing blow with a short flat stick.

Most Indian tribes use both the drums and rattles in their dances. There are rattles of various sorts. The most common are made of gourds filled with pebbles. Many use rattles made of turtle shells, other shells, dew claws or any other material that tends to suit their fancy. An old rattle one hundred and fifty years old, has been found among the Yuman relics. It is made from dew-claws and served as a record. Each year one dew-claw was added. It was used to shake over dead bodies. Cocoons sewed together and filled with pebbles have been seen on a Yaqui dancer worn around his knee.

The only stringed instrument we know of is the one-stringed Apache fiddle.

The flute and whistles were the wind instruments. Whistles used in the Sun dance were solidly covered with braided porcupine quills and tipped with an eagle feather. The mouthpiece was covered with fresh sage. As he danced, he blew his whistle and the feather moved gently with his breath. Flutes were made by the Zunis; the Yaqui wrapped their flutes with the intestines of cattle, while other southwestern tribes made their flutes from cane or bamboo. An Indian said that flutes are as old as the world.

A short summary of some of the better known and most important ceremonies and dances might be added here. Music among the Indians is essentially a man's occupation. They find their greatest pleasure in chorus singing. A good singer must have a large repertory and be able to sing a song correctly after hearing it two or three times. Such a man is the leader of the singing. He often knows three hundred to fine hundred songs letter perfect. The number of songs for use in a single ceremony staggers most of us. The total number known to the

Navajo is beyond calculation. There are five hundred songs for the Hail Chant, four hundred for the Night Chant, and two or three hundred for the final night of a chant. Of course some of the chants last from three to nine nights.

The Navajo religion is primarily oriented around healing and harmony. Navajo ceremonies are conducted for a "patient", who is the recipient of the power of the chant. The mind's control over the body is stressed in Navajo ceremonies--to be "sung over", often secretly. There is at least one ceremony or more in progress every night in the Round Rock Community.[5] Their ceremonies come under one of three main headings: Holyway, Lifeway, and Evilway. Lifeway and Holyway are also thought of as Chantway. Blessingway is for hope. Other sub-groups are Beauty Way, Shooting Way, Enemy Way, Peaceful Way, Moving Up Way, and so on.

One of the most important and realistic of the Navajo ceremonies is the Yeibetchai. It means "faith of our fathers", and has much the same religious significance as the Pilgrimage to Mecca. Every Navajo wants to participate at least once in his life.

The Squaw Dance is one of the most commonly observed by the Navajos and is semi-social. Most of the social dances are given after these ceremonials, or at any time when a number of them get together. The Apaches have much the same custom.

Among the Pueblo Indians the most common dances are given as prayers for rain and for good crops. Visitors are welcome for a number of these dances while others are too sacred for outsiders to see. One of the most amazing of all the religious ceremonies in the world is the Snake Dance held in August. It is a prayer for rain and covers a period of twenty days though only nine days of the main ceremony. Dances to bring rain are the main reason for the Kachinas coming to the villages the last day of the winter soltice. The Bean Dance is held in February and the Home Dance is held the last of July or in

5. Kluckhohn and Leighton, Introduction to Navajo Chant Practice p.122

August before they return to the top of the San Francisco Peaks or other mountains until the next year.

The Buffalo or Deer Dances are given as prayers for hunting. The Hoop Dance, Eagle Dance, Butterfly Dance, Arrow Dance, as well as other Kachina Dances of the Pueblos--and the Navajo Feather Dance--are games or social dances. Zunis have the dance of the Corn Maidens. Corn Dances are common to all tribes. Corn is the symbol of life to the Southwest Indian people.

The Apache Dance of the Mountain Spirits or Devil Dance as it is often called, is to drive out the evil spirits. It is given to heal the sick or at a "coming out" party for girls.

In the Papago and Yaqui dances much of the Christian influence is to be seen. The most spectacular event of the Yaqui village is their Easter Ceremony. It is colorful and though it may seem wild is still pure religion. These two peoples celebrate a number of these types of dances together.

Papagos have a rain dance called Uta-Wah-Pah-Tahm Dance. And their harvest ceremony is the well known Saguaro Dance. We think of their flute playing which is full of the mystic quality of the desert in this connection.

The Mohave Cremation Ceremonies last for three days and nights, and is given to assist the spirits on their way.

Tom-toms, rattles, and chants form the musical background for the musical part of the Peach Festival held late in August by the Havasupais.

A growing religious cult, composed of members of many tribes, have a very large number of songs. These Peyote songs are quite different from the music we've been studying, but they show a relation to music of the Navajo and of the Apache.

Compositions based on the melodies and folklore of the American Indian are favorites of the present time. Examples of these are: Edward MacDowell's, "Indian Suite", Authur Nevin's, "Poia", and works by Charles Wakefield Cadman and Thurlow Lieurance. Dr. Carl Busch of Kansas City produced works of great dignity. Victor Herbert and John Philip Sousa also used Indian themes. Carlos Troyer's work assisted greatly in arousing interest in Indian music.

A large number of adaptations of Indian Music and arrangments are available for use in schools and in pageants. Most of these seem to be for sections other than Arizona. However, I did find several little songs which might be worked up into a production. The "Grade Teacher" has two or three short selections. One is an Indian Lullaby by M. Renstrom in the issue of September 1955. Two other short selections are in the 1954 September issue. They are "Dawn" a Zuni Indian melody, and "Indian Chant. There is a little play for fall in the October 1933 issue about the corn and the buffalo. The one that some of you may have seen was given in Phoenix in 1941. A fine account of that is written up in the December issue of the "School Arts Magazine". It was a high school production, with three thousand participants, known as, "The Masque of the Yellow Moon".

A Basket Dance for girls is explained in the November, 1940, "School Arts Magazine". That could give us ideas how a few of the easier but colorful dances might be worked up into dramatizations. The Doll Dance of the Hopis, the Feather Dance of the Navajos, Butterfly Dance, the Hoop Dance, Dance of the Corn Maidens, War Dance, and the Eagle Dance all have possibilities for work of this type. Harvest and Thanksgiving songs and dances or legends and myths, yes, and the comical Horse Tail Dance might all be used with the help of the parents and through general research. The children will have many creative ideas and enjoy working on a project of their own choosing.

Records which are favorites are Victor Records Numbers 22174, 20043, and 24783. These are The Eagle Dance, the Butterfly Dance and the Snake Dance.

Since we are looking for ways to teach the Indian children, these projects might be a fine motivating source to draw upon. They will not only be helpful in music classes, but may filter into all departments of the school. At least the children may become interested in reading about their own culture and through that reading, become better students and give some an incentive to go on to higher learning.

TRO HATAL

Song of the Rain - Chant

Sung and told by a Navajo "Chanter" (Medicine - Man) of Arizona.

The Navajo ceremonies are called "Chants". This is a song from the "Water or Rain Chant". The Navajos tell of the Male-Rain and of the Female-Rain. The Male-Rain is the storm, with thunder and lightening; the Female-Rain is the gentle shower. The two Rains meet on the mountains, and from their union springs all vegetation upon the earth.[1]

The Rain-Mountain is a distant mountain west of Zuni, and it is the home of the Rain-Youth, one of the Divine Beings. The Rain-Youth made the rain-songs and gave them to the Navajos. This song tells of him with the rain-feathers in his hair, coming with the rain, down from the Rain-Mountain, through the corn, amid the song of swallows chirping with joy of the rain, and through the pollen which covers him, so that the Rain-Youth himself is hidden, and only a mist is seen. The Navajos say that it is well to be covered with the holy pollen, for such pollen is an emblem of peace.

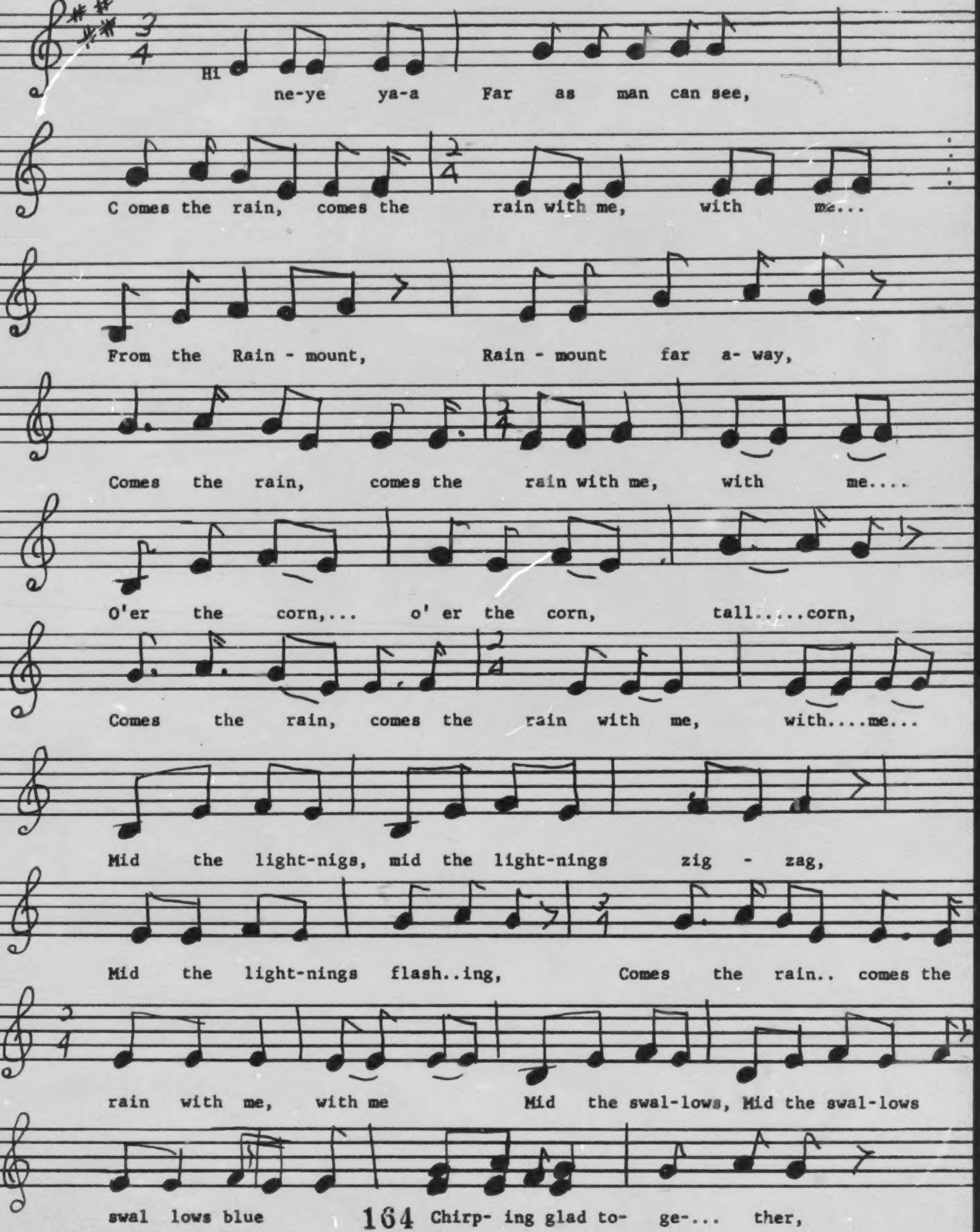
---

[1] See "The Ceremonial of Hasjelti Dailjis," by James Stevenson. Extract from the Eighth Annual Report of the Bureau of American Ethnology, Washington, D.C.

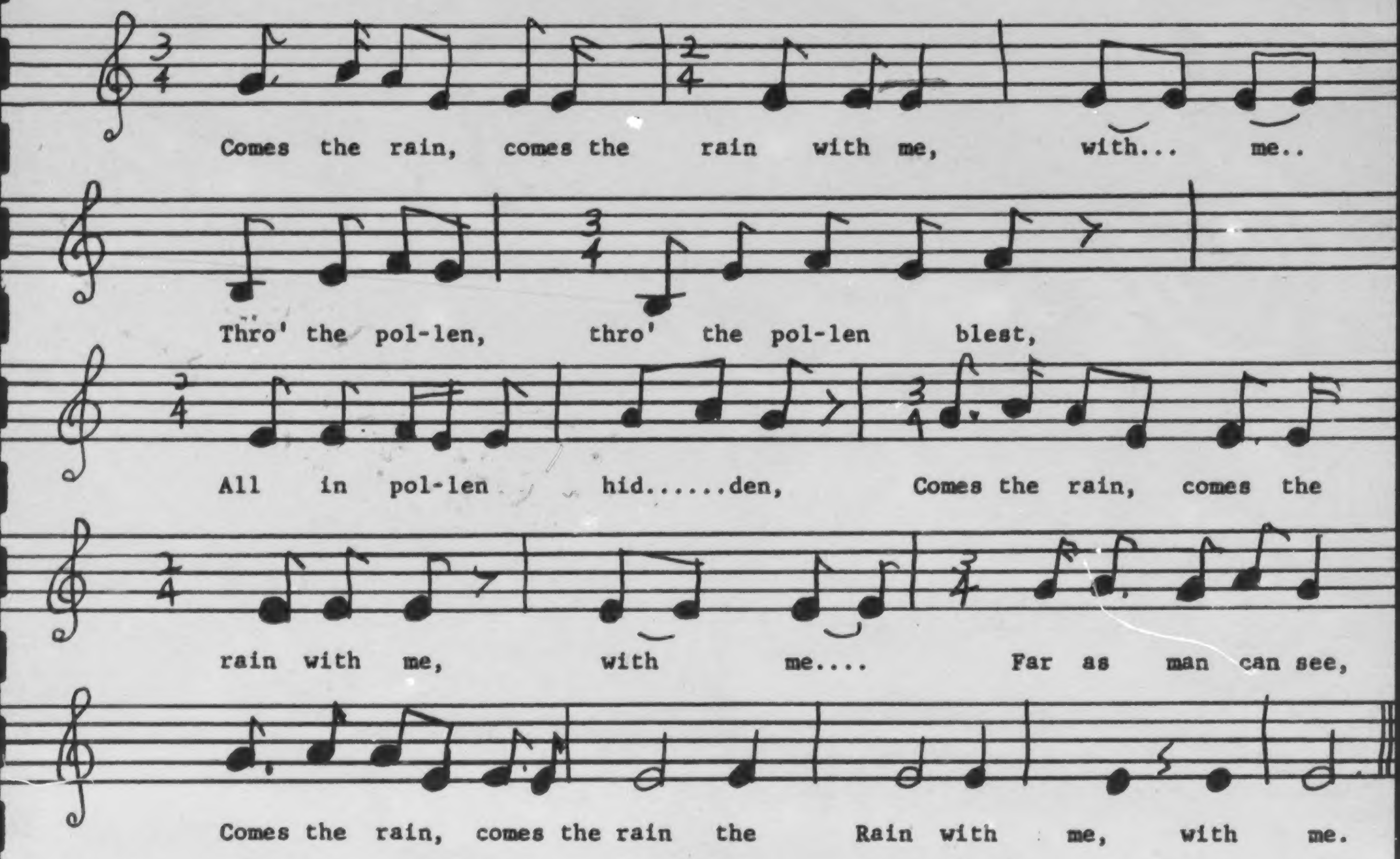
Natalie Curtis INDIANS BOOK pg. 365

SONG OF THE RAIN-CHANT

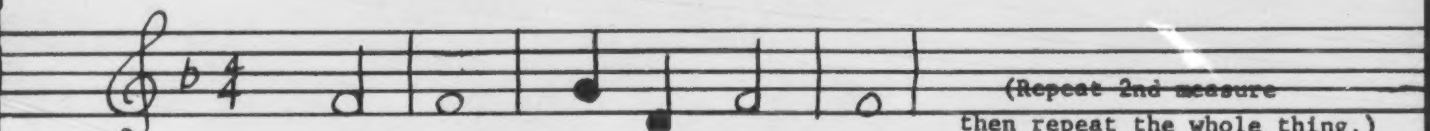
Navaho


Hi ne-ye ya-a Far as man can see,
C omes the rain, comes the rain with me, with me...
From the Rain - mount, Rain - mount far a- way,
Comes the rain, comes the rain with me, with me....
O'er the corn,... o' er the corn, tall.....corn,
Comes the rain, comes the rain with me, with....me...
Mid the light-nigs, mid the light-nings zig - zag,
Mid the light-nings flash..ing, Comes the rain.. comes the
rain with me, with me Mid the swal-lows, Mid the swal-lows
swal lows blue Chirp- ing glad to- ge-... ther,

SONG OF THE RAIN-CHANT Cont.


Comes the rain, comes the rain with me, with... me..
Thro' the pol-len, thro' the pol-len blest,
All in pol-len hid......den, Comes the rain, comes the
rain with me, with me.... Far as man can see,
Comes the rain, comes the rain the Rain with me, with me.

BASKET DANCE


~~(Repeat 2nd measure~~
then repeat the whole thing.)

This is only motion-swaying of the body and moving of the basket (no feet)

A low sweet chant sang with eyes cast down.

Taken from the School Arts Magazine p 90-100, November, 1940

Song of the Mocking-Bird

This song of the Mocking-Bird was sung by Chiparopai. It is a song of happiness. The Yuma Indians live beneath rainless desert skies and love the days when thin little clouds veil the blue. The mocking-bird is a voice of melody in the silent desert. Of this song Chiparopai said, "I am going my way when I hear the Mocking-Bird singing. It sings only when it is happy, so I stop to listen. It sings that the world is fair, the clouds are in the sky, and it is glad at heart. Then, I, too, am glad at heart and go on my uphill road, the road of goodness and happiness."

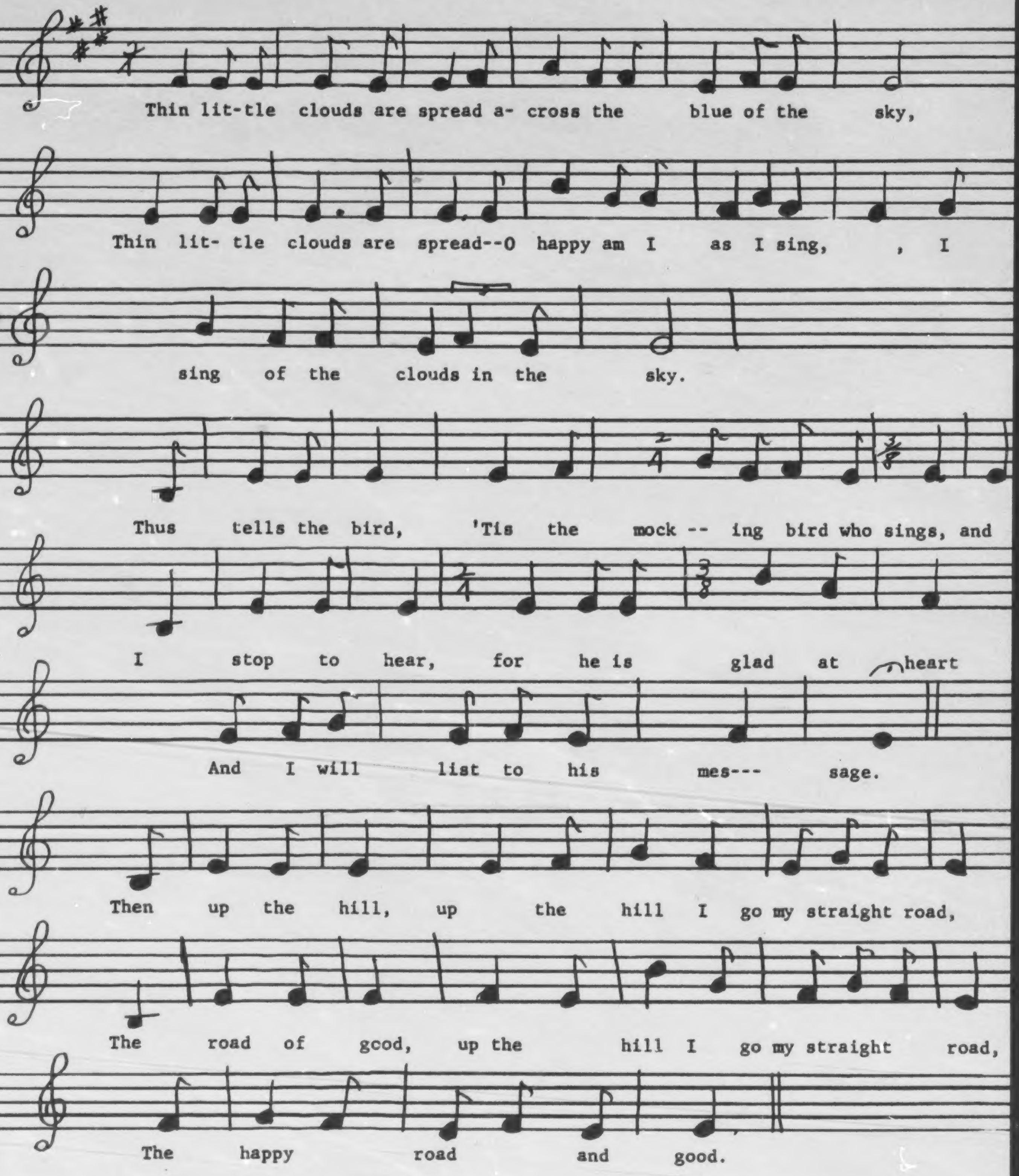
The meaning is only implied, not fully expressed, by the words of the song, but the Indian understands all that lies behind the few syllables. This song tells how the Indian listens to the bird and learns from him to be happy in the beauty of the world.

Literal Version

"Sky so thinly covered with clouds, with clouds,
Sky so thinly covered with clouds, with clouds!"
The mocking-bird he it is who thus sings,
The mocking-bird he it is who thus sings.
I go up the mesa.
I go up the straight trail.

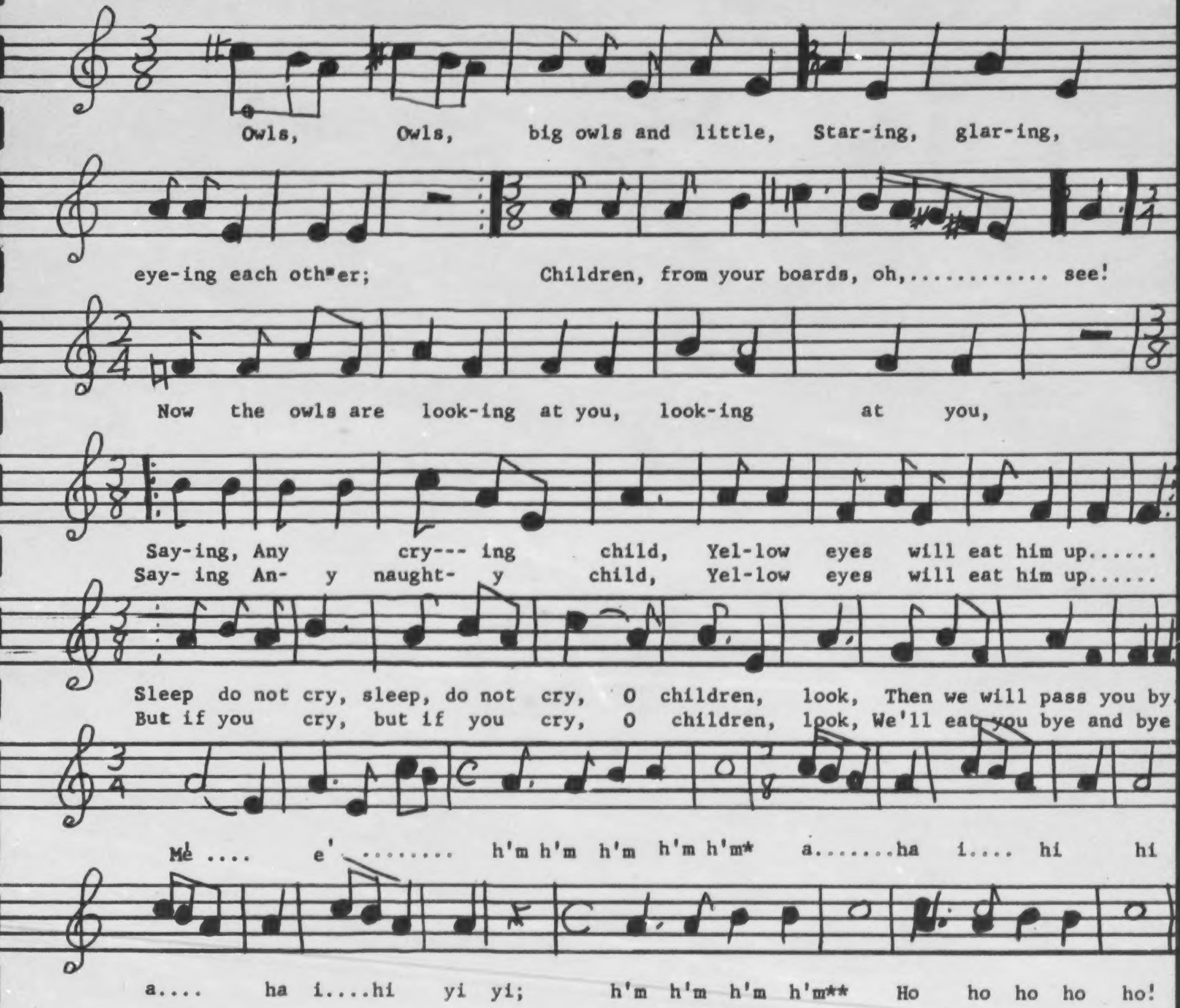
Natalie Curtis The Indian Book pg. 340-341

SONG OF THE MOCKING-BIRD   SONG OF YUMA INDIANS


Thin lit-tle clouds are spread a- cross the blue of the sky,
Thin lit- tle clouds are spread--O happy am I as I sing, , I
sing of the clouds in the sky.
Thus tells the bird, 'Tis the mock -- ing bird who sings, and
I stop to hear, for he is glad at heart
And I will list to his mes--- sage.
Then up the hill, up the hill I go my straight road,
The road of good, up the hill I go my straight road,
The happy road and good.

Natalie Curtis   The Indian Book   pg. 340-342   1923

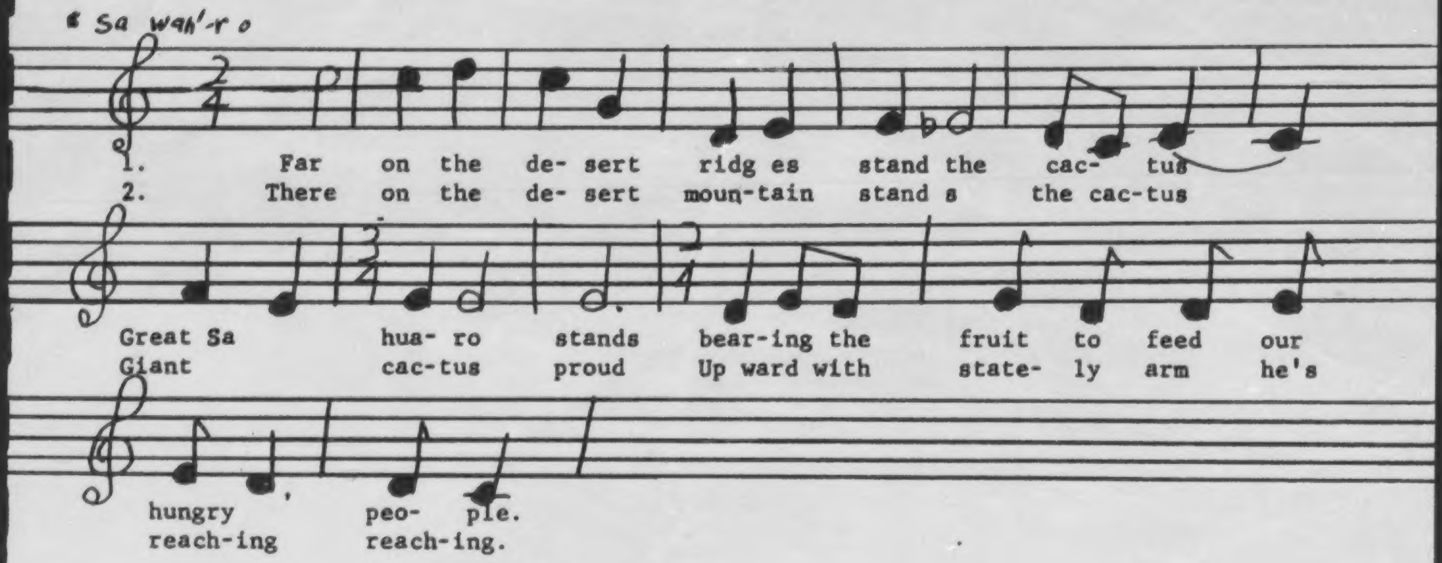
HOPI OWL SONG


Owls, Owls, big owls and little, Star-ing, glar-ing,
eye-ing each oth*er; Children, from your boards, oh,........... see!
Now the owls are look-ing at you, look-ing at you,
Say-ing, Any cry--- ing child, Yel-low eyes will eat him up......
Say- ing An- y naught- y child, Yel-low eyes will eat him up......
Sleep do not cry, sleep, do not cry, O children, look, Then we will pass you by.
But if you cry, but if you cry, O children, look, We'll eat you bye and bye
Mé .... e' .... h'm h'm h'm h'm h'm* a.......ha i.... hi hi
a.... ha i....hi yi yi; h'm h'm h'm h'm** Ho ho ho ho ho!

A "Stop-crying song" for naughty children is supposed to be sung by the Owl-Katzina, a mythological being represented in Hopi ceremonials by a masked dancer. In the Refrain, at the end of the song, the "me" of the bleating goats and the foreboding hoot of the Owl suggest to the child the terror of the flocks at the approach of the Owl-Katzina.

Indians Book Curtis, Natalie pg. 572

SAHUARO LEGEND SONG


* Sa wah'-r o
1. Far on the de- sert ridg es stand the cac- tus
2. There on the de- sert moun-tain stand s the cac-tus
Great Sa hua- ro stands bear-ing the fruit to feed our
Giant cac-tus proud Up ward with state- ly arm he's
hungry peo- ple.
reach-ing reach-ing.

Wind Song

Far on the desert ridges, stands the cactus;
Lo, the blossoms swaying So and fro, the blossoms swaying, swaying.

Natalie Curtis The Indians Book pg. 317

The Pima use the fruits of the Sahuaro cactus for a never failing supply of food.

I WALK IN BEAUTY

This Navajo song should move with a steady beat throughout. Using a drum will encourage the steady pulsing. There is no change in pulse when the triplet figure is reached. The triplet quarter and eight, or the three eights, are always equal to one quarter note. Notice that the third line has five of these steady beats (quarter notes) per measure.

For a closing, when you reach the FINE the second time, the drummer might continue for two or three measures as a fade out coda.

CANOE SONG

While studying about Indians, it would be appropriate to learn this song about the Canoe, which has long been a means of travel for many Indians who live near the water.

The syncopation in the first half of each measure adds a feeling of exhilaration and sturdiness in the long, slow sweeps of the paddle.

Syllable letters, in color, mark the tones of the minor key chord.

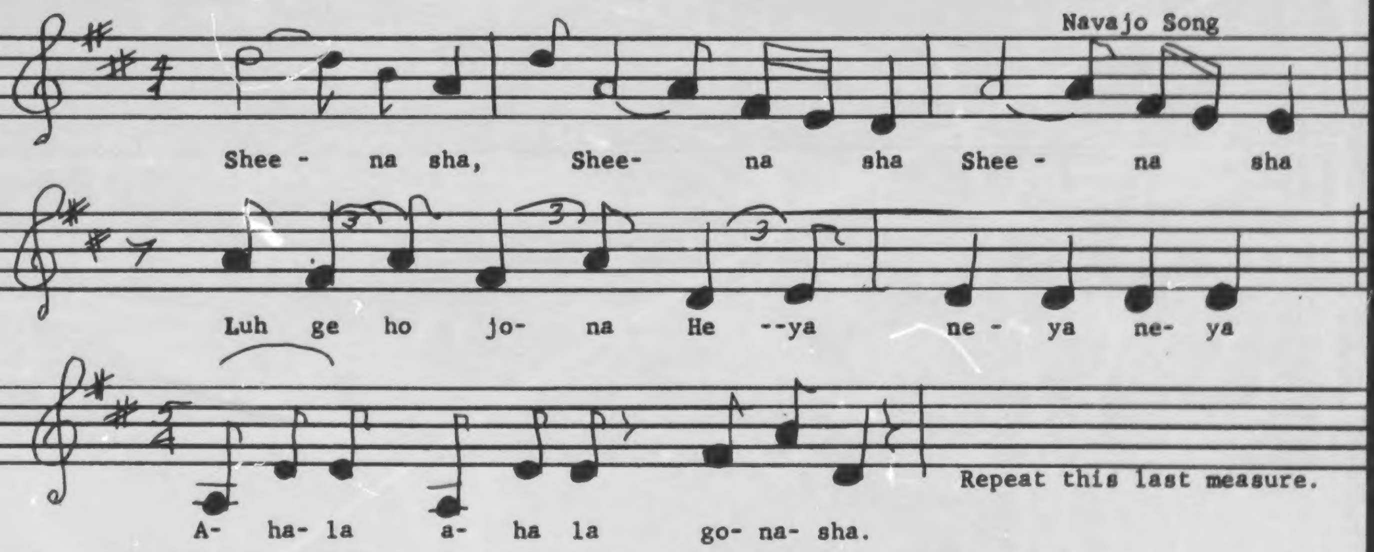
If your group is skillful in singing rounds, you may help them to sing this in four parts, each section entering a measure later.

Wolfe, Krone, Fullerton, Music Through the Year, 1959, p. 164-165

Drum Introduction

I WALK IN BEAUTY

Navajo Song

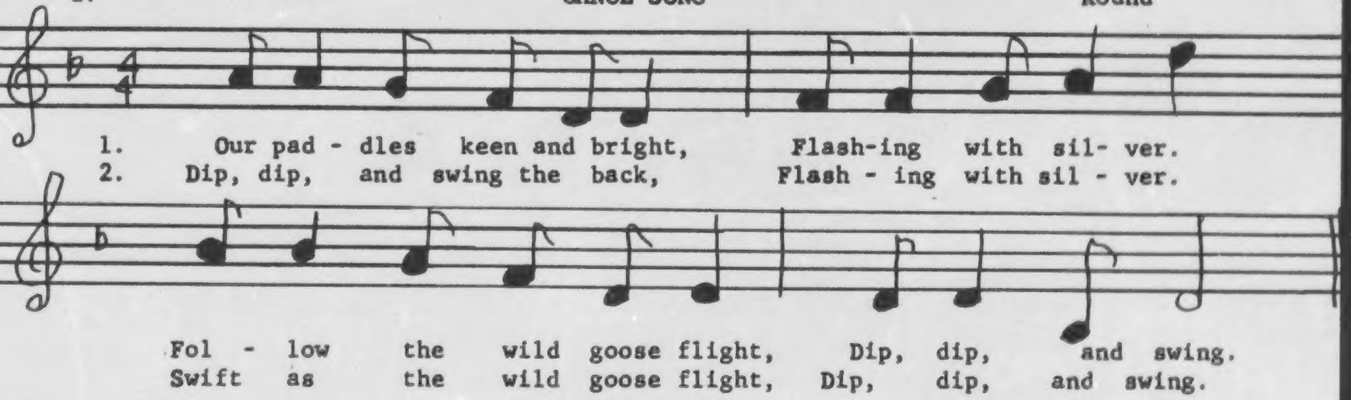

Shee - na sha, Shee- na sha Shee - na sha
Luh ge ho jo- na He --ya ne - ya ne- ya
A- ha- la a- ha la go- na- sha.

Repeat this last measure.

1.

CANOE SONG

Round


1. Our pad - dles keen and bright, Flash-ing with sil- ver.
2. Dip, dip, and swing the back, Flash - ing with sil - ver.
Fol - low the wild goose flight, Dip, dip, and swing.
Swift as the wild goose flight, Dip, dip, and swing.

BIBLIOGRAPHY FOR INDIAN MUSIC

Amsden, Charles A., "Navaho Origins", New Mexican Historical Review, Vol. 7 1938 pg. 199-200

Arnold, Elliott, Arizona Highways Magazine, "The Ceremony of the Bog Wickiup" Arizona Highway August 1951, p. 8-15

Babington, Suren H. Navahos, Gods, and Tom-Toms, Greenberg, New York, N.Y. 1950

Bultree, Julia M., The Rhythm of the Redman in Song, Dance, and Decoration, Introduction, Art Sections, and Illustrations by Ernest Thompson Seton, A.S. Barnes and Company, N.Y. 1930 p. 1, 35, 55-60, 74-100, 120-133 et

Burlin, Natalie Curtis, The Indian Book, Harper and Brothers Publishers, New York, N.Y., and London, England, 1935, p 311-471

Cavarrubias, Miguel, The Eagle, the Jaguar and the Serpent, Alfred A. Kroft 1954, p. 192-238

Chesty, Jane, Indian Music of the Southwest, in the magazine Kiva, Volume 7, Number 3, p 9-12

Crane, Leo, Indians of the Enchanted Desert, Little, Brown and Company, Boston, 1925

De Grazia, Ted, Arizona Highways Magazine, "Arizona South" November 1957, p 14-25

Densmore, Frances, American Indians and Their Music, 1936, p1-150,
Yuman and Yaqui Music, 1932,
Smithsonian Institution, Bureau of American Ethnology
Bulletin 110 U.S. Government Printing Office, Washington, D.C.

Fergusson, Erna, Dancing Gods, Alfred A. Kroft, New York, N.Y. 1931, p. 1-276

Fletcher, Alice Cunningham, Indian Games and dances with Native Songs, 1915, Indian Story and Song From North America, 1900 C. C. Birchard and Company, Boston.

Joseph, Spicer, and Chesky, The Desert People, "Papago", 1949 The University of Chicago Press, Chicago

Matthews, Washington, Navaho Myths, Prayers, Songs, The University Press, Berkley, California, 1907

Matthews, Washington, Night Chant, A Navaho Ceremony, Knickerbrocker, New York, N.Y. 1902

McGibbeny, Joseph Howard, Arizona Highways Magazine "The Niman Ceremony, July 1959, p. 16-129

Nettl, Bruno, North American Indian Music Styles, 1954, p 18-33, Vol. 45 Memoirs of the American Folklore Society, Philadelphia

O'Kane, Walter Collins, Sun in the Sky, Hopi Chants, 1953 University of the Oklahoma Press, Norman, Oklahoma

Pillsbury, Dorothy, Desert Magazine, "Christmas Eve in San Felipe", December, 1952

Reed, Allen C., Arizona Highways Magazine, "Ceremony in the Valley, April 1956, 26-30; "Mission in the Valley" 31-35

Reed, Erik R., Arizona Highways Magazine, "Pueblo Indians of Historic Times" May 1951, p. 36-39; 4-6

Reichard, Gladys Amanda, Dezba Woman of the Desert, "Beauty Chant" J.J. Augustin Publishers, New York, N.Y., 1939 p. 93-105

Roberts, Helen H., Musical Areas in Aboriginal North America, Yale University Publications in Anthropology, Yale University Press, London, England, 1936

Richardson, Cecil Calvin, Arizona Highways Magazine, "Navaho Medicine Man", July 1951, p. 12-15

Simer, Myrtle Mae, The Desert Magazine, "When the Hopis Dance for Rain", August 1950, p. 4-8

Spencer, Katherine, Navaho Chantways, Myths, and Values, American Folklore Society, Philadelphia, 1957, p. 100-218

Spier, Leslie, Yuman Tribes of the Gila River, Maricopa Music, University of Chicago Press, Chicago, Ill., 1933

Steen, Charles R., Arizona Highways Magazine, "Non-Puebloan Tribes" May, 1951, p 40-44

Tanner, Clara Lee, Arizona Highways Magazine, "Fred Kabotie, Hopi Indian Artist", July 1951, p. 16-30 Ceremonies; "Indians of Arizona, August 1958, p. 5-33 (Ceremonies), "Crafts of Arizona Indians", July, 1960 (Instruments included)

DEVELOPING A BACKGROUND
FOR READING EXPERIENCES

by

Mrs. Wilma Schmidt

TABLE OF CONTENTS

Page

Introduction 172

Presentation of Problem 172

METHODS AND TECHNIQUES USED TO SOLVE PROBLEM

Orientation Period 173

Teaching Colors 174

Satisfying the Desire for Books 175

Family Unit 175

Dividing the Group 176

Home Furnishing Unit 176

The Toy Unit 177

Clothing Unit 177

Farm Unit 177

Food Unit 178

Zoo Animal Unit 179

Train Unit 179

Phonetic Analysis 179-182

Summary 183

Resource Materials 183

INTRODUCTION OF SITUATION

I am presently teaching in a public school on the Colorado River Indian Reservation at Poston, Arizona. In 1960-1961, there was approximately 78% Indian enrollment. The tribes represented are Navajo, Mohave, Hopi, Chemehuevi, Papago, Pima and Tewa. The majority of the students are Navajo, Mohave and Hopi; with inter-marriage among tribes to make up the others that are represented.

Most of the children speak English, when they enter the first grade, but about half of the first graders have a very limited vocabulary. These children do have easy access to the white culture and they have seen many things but there has been no association of oral English with the things they have observed. Therefore, teachers must find ways to bridge this gap and teach the vocabulary for the experiences they have had and to be able to associate this experience with the experiences the children encounter in the reading series and other subject matter in the classroom.

The children are impressed and encouraged by their parents that they must learn to read, and the first day in school the children expect to have a book placed in their hands and be able to read. Educators know this is impossible. So this presents another challenge to the teacher to find meanful ways of placing books in the children's hands, not just library books.

PRESENTATION OF PROBLEM

The paragraph below, may help the teacher find educational materials and methods which are best for use in teaching the children who really want to achieve. In the first grade, all children want to achieve.

Teachers should realize that teaching of English to an Indian student is a more complicated affair then the learning of a second language. Language and culture are not separable. As the Indian student learns to speak English he must, also, receive cultural instruction. If he does not he may be learning meaningless symbols.

The objective of this report is providing some methods and techniques that I have found helpful in making the learning process more meaningful and functional for students adjusting to the demands of two cultures and to associate the English and culture to the reading series used in the school system.

More experimentation is necessary for all teachers as what will work in one situation may not work in another. I do not know all the answers; the following is what I have done in my situation.

METHODS AND TECHNIQUES TO SOLVE PROBLEM

The first four to eight weeks of school are spent in orientation of the students and myself. Even though, the children speak English on entering school, they have not been restrained or had experiences as other children. Some do not know how to use the bathroom facilities, wash, use silver when eating, and have no schedule of doing things at a certain time. The children are not acquainted with the campus. There are restrictions on areas where they are not to play.

During this orientation period I take my children to the various areas of the campus, so they may become familiar with their surroundings. This is excellent oral English in meaningful situations.One may correlate this trip with art and reading. The student may draw pictures of what he has seen and the teacher record on his picture what he saw. This first experience may lay the foundation of symbols for oral English.

I find it very helpful to teach children simple directions and to carry out these directions. These directions should be based on daily classroom activities. Directions to be carried out on paper should be those that are used in the basic reading program. The manuals of the basic readers will provide a guide for these directions. Do not hesitate to substitute some of your own directions that you would frequently wish to use, but keep the directions at a minimum. This step is very difficult for the children, as it is the first time for self-reliance. Repetition and patience are the only ways for success.

TEACHING COLORS

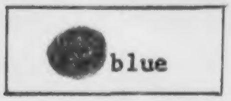
Very few of my children enter school with knowledge of colors. One method I have found very successful in teaching colors is to wear a dress the color you wish to introduce. The sky is ideal to introduce blue, grass for green or any object the child is familiar with.

Next we find objects in the schoolroom or outdoors that are the same color. Then they take out their crayons and find the color. Last, each child will make something with the color we are learning.

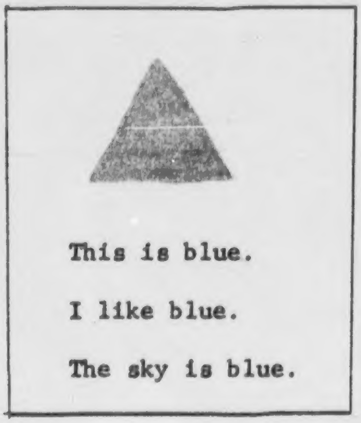
It is a thrill when they will say, "Is this orange?" or "Is this blue?" What fun when twenty-four little hands are raised with a crayon in each hand asking that question.

For visual aids I have used color cards. But next year I am going to substitute reading charts first, then put up the color cards in the room. These charts could be assembled for a book to be placed on the library table.

Color Card



Color Reading Chart



This is blue.

I like blue.

The sky is blue.

USE OF BOOKS

To satisfy the child's desire for books, there is a set of very old reading readiness books that is used at this time. The content is mostly pictures without characters so no confusion with the characters in the reading series can develop. These books provide material for oral English and to check on what is known.

FAMILY UNIT

Just before we begin our "Before We Read" book, I plan a family unit. This unit is planned around their home environment. The home environment will include pets. Everyone who wishes to participate tells of his home and family as each is introduced.

A days activity may consist of:

Mother is usually introduced first. A discussion of mother and her function in the home takes place. Each child may contribute what he wishes. I record the story about mother as the children decide what to say.

Each child draws a picture of his mother. These pictures may be made into a book for each individual child with just a caption printed by the teacher. Sometimes the pictures are combined in one big book with the story printed by the teacher.

If the children will not draw, one can use ditto sheets for each page. I do not recommend this; as I enjoy the creative drawings of children regardless of how crude.

After this unit is completed, I present the family of our reading series to the children referring each character to their family, or re-reading the book "Our Family",

Pictures of the characters of the reading series are placed on the bulletin board with the names under each picture. The main objective is to associate the name with the picture of the character. Some will learn the printed word.

DIVIDING THE GROUP

After the family unit I find it advisable to divide my group because at this time most of the children have an understanding of school environment and adequate oral English.

This division into smaller groups leads to instructions on each child's level of ability. We then begin our formal program of the Scott Foresman series. I have been using "We Read Pictures" for the immature group and "Before We Read" for the more mature group. A guide to assist the teacher in dividing the group is found in the Teacher's Manual in "Before We Read".

HOME FURNISHING UNIT

I plan a unit on home furnishings following the family unit. The children are not familiar with the furniture found in Dick and Jane's home. Again the home and furniture are associated with their own home. I have mounted pictures of furniture used in the different rooms and this is used for a bulletin board display.

As each room is discussed, each child is anxious to tell if he has that piece of furniture in his home.

Last year a big chart of "Our Home" was the outcome of this unit. On the chart were the living room, kitchen, bedroom, and bathroom. The children worked in groups to find the pictures for the chart.

Using the "Before We Read" book as a guide the following units are used. Each unit is planned to meet the needs of the children. I begin with what is familiar with the child's environment and branch out to the unknown and the experiences of Dick and Jane in the reading program. Story Hour is correlated with the unit. Each unit presents many opportunities for oral English.

THE TOY UNIT

In introducing the toy unit a discussion of their toys or playthings motivates the unit. Each child likes to tell of his favorite toy.

Then I divide the toys into groups such as toys children ride, toys with wheels that they cannot ride, toys that go on water, toys for boys, toys for girls and toys for both boys and girls.

Each day we discuss a different group. Children will tell what toys they have in each group.

Activities for this unit may be a mural or book illustrated by the child.

I am making a toy book and labeling each toy for the library table.

CLOTHING UNIT

The clothing unit is an ideal method of teaching names of clothing and teaching science. Science is correlated by a discussion of what clothing to wear in the different seasons.

Activities may be a chart showing a family dressed for different seasons. A book made by each child. If a boy he makes a book showing boy's clothing; a girl makes a book showing girl's clothing.

FARM UNIT

The farm unit provides many interesting discussions. Learning the names of farm animals and their babies is a challenge. Bulletin board display of farm animals and their babies is a great help.

The buildings on Grandfather's farm is quite different from the farms in their community, so this concept of eastern farms must be developed. I have stapled together boxes to represent all the buildings, that were on our farm in the East. The children painted the buildings.

As I presented each building, I told the highlights of my life on the farm.

This proved very interesting and it made them feel that teachers, too, were once children like themselves.

Last year the farm buildings were placed on a layout of cardboard. The children painted the cardboard layout. They decided what crops were to be on the farm. The crops were alfalfa, watermelons, cantaloupe, corn, and cotton. Of course on eastern farms cotton is not raised, but I let them have cotton because cotton was grown in the valley. I explained that cotton was not grown on our farm and told them why. The children made the crops from paper and for the cotton little balls of cotton were pasted on the paper. The irrigation ditches were represented by green, but I had intended this to be the fence row. The buildings and animals were labeled by the children.

I have used ditto sheets for the farm animals and sometimes the children illustrate the farm animals.

Next year I am planning a sandtable display for the farm, if I can provide the sandtable.

FOOD UNIT

The motivation for this unit is a film "Eat for Health". The film divides the food in the basic five to represent the hand. The basic five are fruits, vegetables, meats and eggs, milk and milk products and bread and cereals.

The activities can be a food chart representing the hand. The children can find the foods for each finger. A class or individual booklet of the foods can be made. A variety of activities for each unit should be planned and change the activities from year to year to meet the need of children of the same family enrolled each year.

I have made charts of the foods for classification and learning the names of the foods.

This unit carrys over to the lunchroom and to the foods that are served. The children love to check the menu to see if one food from each finger is served.

ZOO ANIMAL UNIT

A zoo animal unit is in the progress of being developed. The activity following this unit will be a Zoo. The cages will be constructed from boxes with cord strung on the opening to represent bars. The animals may be made from clay, paper mache or stand up paper animals.

To what extent the animals will be studied depends on the ability and interest of the group.

TRAIN UNIT

The train unit is easily developed because most of the children have seen a train. The American Railroad Institute has a wonderful unit for teaching the freight train. The cars stand up and one side shows the outside of the car, and the other side is a cut away view showing what is shipped in the car. On each sheet is a story telling about the car.

Individual books were made and the child illustrated each car and copys a sentence from the board which has been dictated to me by the children. The immature group illustrated each car and labeled it. Some of the children wanted to copy the story, too.

The children will become more observing of a real train and will tell about the train and different cars they saw in Parker.

There is a record of "Real Train Sounds" that the children enjoy dramatizing.

PHONETIC ANALYSIS IN THE FIRST GRADE

The Indian children have a tendency to use the sound and intonation patterns of his own language when speaking English. They must learn to hear the difference between their own language and English. So in phonetic analysis, Oral English is a must.

To hold their interest, I have made a picture book of charts for every beginning sound. One must begin with a word the child is familiar with and build on that. He should become familiar with one beginning sound before introducing another. Another presentation is a set of cards that has the letter and a picture on one side; on the other side is a sentence telling what the letter says. Example: "Gr-r-r-r-r-r--r-r-r," said the dog. This side has a picture of a dog. The children can use the picture to tell the word dog. This is interesting to the children as they enjoy reading the cards over and over.

For added review one can pronounce three words. The child will tell what two begin with the same sound.

Activities for this may be Illustrating three things that begin with the sound that the children choose. A,B,C Books with words that begin with the sound of the letter. The children can find these words in their readers. The immature child will need help. I have the mature children to do the words on their own and I help the immature children. The children will write the capital letter and small letter on this sheet.

Rhyming words have been very difficult as I have not devised a concrete method of presenting them. I have purchased a set of picture rhyming cards to use in a concrete method for next year. Following this presentation I have another set the children can use to match rhyming pictures, then match rhyming words. I hope this last set will become self-teaching or self-directing review.

After beginning sounds and rhyming words become familiar and when the children are in 1^2 reading book, I break the word down to teach what the letter says. This is the beginning of consonant substitution either at the beginning or end of a word.

The adding of "s" for plural is usually easy for the Indian child. The child will need practice to use the "s" sound in oral English.

The "'s" to show possession is not difficult for the child. But again practice in deciding what the person possesses is very necessary.

When the Indian child sees the whole word using these endings, he becomes confused and he needs individual help. The teacher may cover up the "s" and the child will immediately see what the word is and will know the word with the ending.

The "ed" ending is most confusing as it has two sounds, but with practice he will finally master it.

In book 1^2 the child begins to use what he has learned to help him attack new words. This is in consonant substitution either at the beginning or end of a word. This is abstract thinking and Indian children cannot handle the abstract presentation in the first grade. I have made charts with consonant substitution either at the beginning or end. I begin with a word the child knows and change the consonant. At this time the child must know the sounds of individual letters to master this step.

Example of Charts

Substitution at the beginning	Substitution at the end
ran (known word)	is
can	it
ran	it
man	
pan	
tan	

It needs to be pointed out to some children that taking the "r" sound off; the "an" sound is left or he will try to say "cran".

This consonant substitiution at the beginning is using rhyming words, but some children need this called to their attention. To help a child attack a new word, one can say, "The word is like ran but begins with a c, then he is able to use what he has learned. Sometimes one can show a child a word it is like in the sentence and he will be able to attack the word without the teacher's assistance. Sometimes I refer the child to our charts and he can help himself. I always make sure the child has the correct pronunciation before I leave him. If it appears to be too difficult to attack the word alone I help him.

The teacher cannot assume that the Indian child will develop these self-helps without having help. This I feel is a weak point in our teaching of phonetic analysis. It is so simple that one does not take the time to do everything in detail and the child soon becomes confused and cannot do anything. These likeness of words need to be pointed out and worked on again and again.

The sounds of the diphthongs oi, oy, ou, and ow may be taught when there are two words in their reading vocabulary that have one of these diphthongs.

The sounds of the vowel digraphs ai, ay, ei, oa, oe, ow, ue, ew, ee, and ea may be taught as the words are introduced in the reading vocabulary. But wait until there are two words presented.

The sounds of the consonant digraphs sh, ch, tch, ck, th, wh, nk, and ng are taught as the words are introduced in the reading vocabulary.

Very few of these words are used in the first grade. But I find it very valuable to teach these sounds as they are presented in their reading.

I have found a very effective way to teach the "ou" and "ow" sounds. I ask them, "What would you say if I hit you real hard?"

Of course they answer, "ough".

When the "ow" as in crow is introduced I have a big crow that I clip the chart on.

The children become aware of the consonant blends when they are in 1^2. Using blue as an example, I explain that one cannot make the two sounds separate and we try to say blue using the two sounds of b and l. After this experience they soon understand how to blend the sounds.

The vowel sounds are taught in the second grade, but I have the children listen for the vowel sounds in some words. The children become aware of these sounds and it is easier for them to learn the vowel sounds in the second grade. Be sure to have a need for teaching these difficult sounds and the children can learn the sounds. Sounds without a need are useless to the Indian child.

SUMMARY

In closing, I wish to repeat; accept the child where he is and take him as far as you can without causing emotional disturbance.

So in developing every unit, begin with known facts of the group and branch out to the unknown, and associate it with what the child will be doing in the future.

Indian children have excellent ideas, one word, may open a whole new viewpoint or idea for activities, not like what was planned. But be flexible, accept his idea as a challenge and use it as a guide.

The smile and joy of a group for accepting their contribution will be ample reward for the extra effort of the change of plans.

Don't be afraid of failure or mistakes; the children will love you just the same.

RESOURCE MATERIALS

Films from Arizona State University film library.

My personal book collection on topics of units planned, as we do not have any school library books for the first grade.

Teacher made charts for every unit but presented in a different form than the activity planned.

Bulletin board displays.

Puzzles that I have purchased which pertain to the units.

Records.

Library books from the Agency Library, although these books are not always appropriate materials.

Old catalogues and magazines for children to collect their pictures.

"This Way to Better Speech", Abney-Miniace; World Book Company, 1940.

Resume of Remarks Presented By

Guest Speakers

B. E. - 522

Indian Education Workshop

Summer 1961

Submitted by

Jay M. Tomb

Guest Speakers

1. Mrs. Catherine M. Iliff	Teacher, Phoenix Indian School
2. Mr. Ralph Wesemann	Principal, Salt River Indian Day School
3. Mr. Paul Bramlet	Area Director of Schools, Phoenix Area Office, B. I. A.
4. Mr. Maurice Gemmell	State Director, Indian Education
5. Mr. Herbert McLure	Supt. of Schools, Chinle, Arizona
6. Mr. Nelson Jose	Governor, Gila River Pima-Maricopa Tribes
7. Grace Blossom	Teacher, Cortez High School, Glendale,Ariz. Former Reading Authority for B. I. A.
8. Mr. Paul Jones	Chairman, Navaho Tribal Council
9. Mrs. Euridice Seegmiller	Teacher, Salt River Indian Day School
10. Mr. Charles Bernardoni	Guidance Specialist, Div. of Ind. Ed. State Dept. of Public Instruction
11. Panel of Indian Students	(Arizona State University, Tempe)
Josiah Moore	Papago
Cindy Callaway	Chemehuevi-Mission-Pima-Maricopa
Pat Thompson	Apache-Pima
Rosiland Begay	Navajo
12. Mr. Rey Ruppe	Dept. of Anthropology Ariz. State U.

Mrs. Catherine M. Iliff   Teacher, Phoenix Indian School

Teaching Indians is the Greatest

Mrs. Iliff, so dedicated as a mother-teacher of Indian education, threw away her prepared speech and spoke off-the-cuff to give a thrilling and inspiring account of her experiences teaching Apache, Navajo and Hopi school children.

She prefaced her remarks telling of her strange reversal of early life fears of Indians transmitted when her father worked in the logging industry in Zuni country. The rationale of this early fear is evidenced in love and service to the Indian child.

A brief resume of her experiences began during the depressing recession of the thirties when she and a friend were pioneering in Indian teaching at Whiteriver and McNary, respectively. Only a world traveller knew how to guide her to her remote beginning area. She and her friend paused only long enough to don hosiery before reporting-in.

To remember Whiteriver fondly is putting it only mildly as here she met and married her husband, a titled, ranking government representative for the U. S. P. H. installations in three states.

Her move to the Navajo Indian Education in Tuba City is regarded even better than Whiteriver. Here her children were reared and educated even as her Navajo children.

Parting from the Navajo was with mixed emotions as she felt she was abandoning her family but in reality she was expanding it as The Phoenix Indian School was an off-reservation school that demanded even more of the mother-teacher complex. Her five years at Phoenix Indian School have flown is such satisfying tasks of Indian guidance that she has only one unfulfilled goal, that of giving the Phoenix Gazette the true story of efficient, devoted service of the Civilian personnel that get labeled as bureaucrats, masters of inefficiency and wastrels.

As she sums up her stand on teaching Indians, she says, "I get a real bang in teaching the Indian child!"

'Indians are like our own children'.

'Indians are the same as our children."

The boys' problems are the same as our boys' problems.

The same is true for the girls.

Television is excellent. The children get much worthwhile experience from it, even as our children do. They love it. But we must place restrictions on its use even as placed on it for our children. Differences are not evident between Indian and non-Indian. She expressed preference in teaching the Indian. The Indian way of life is different but very good. This is true of Navajo, Apache and Hopi. The bi-cultural approach is desirable. Praise is given their way of life. It is pointed out that others also have good ways of life. The proper approach is to learn about both and accept the best to make a better personal life, and understand and appreciate the others for their choices. Her recommended approach is to anneal the good of both into a combination bi-cultural usage and appreciation.

Mrs. Iliff pointed out that the Navajo are not primitive peoples but pointed out they have 2,000 words for nature's plants. Myths, folklore and art and literature comprise their heritage. These are encouraged in the Indian student as there is a trend of the loss of these skills as the Indian is immersed in a bi-cultural world.

The Emergence Myth was likened unto the story of the Bible.

The Navajo and Apache have a similar heritage in that the Apache is considered the 'cousin' to the Navajo. The Hopi is more or less esconced in home territory but is completely surrounded physically and culturally by the Navajo peoples who were transplanted into the area. The Apache are faster losing cultural heritage than the Navajo or Hopi. This is termed regrettable and recommendation is to preserve as much of it as is possible.

Insight was given into the solemnity and religious connotations of Kachina Dances. There are over 50 Kachinas. When the Kachina mask is donned the wearer changes personality and portrays only the God it represents. The religious dances are performed as needed in respect to calling upon the needs of the hour, rain to break drouth, etc.

For further understanding along these lines the following books were recommended:

Ruth Underhills' - Red Man's America - U. Of Chicago Press 1953

Ruth Underhills' - Here Comes The Navajo - (a Shocker!)

Problems evident in an off-reservation Bureau of Indian Affairs school:

Each Indian Tribe has an individual language. The Navajo cannot converse with the Hopi, or Apache or Visa-versa, they are as at a loss of conversing together as even we the non-Indian. This multiplies the problem of getting response from multi-non-cultural to the Non-Indian culture. There are over 300 tribes with as many native languages being taught in B.I.A. schools.

Mrs. Iliff pointed out that promising physicians could take a two year tour in the B.I.A., U.S. Public Health Service, in lieu of a tour of duty in the armed forces. This speaks highly for the Bureau as well as for the care the children receive. The same was recommended for experience of the teacher and the good he could do for the B. I. A. and the good his experience there would stand him later. She pointed out that B. I. A. is not the necessary terminal point for a teacher. She cited the retirement of her father-in-law from the B. I. A. and the ultimate in service to a peoples. The rewards are greater (not-monetary). The service is improving itself educationally at great stride. Upgrading is coming fast.

The joy of working with Indians on the reservation is that of working with the adult Indians also. The Indians take care of the non-Indians and the non-Indians are dedicated to the Indian. One stays in the service for the love of work and the reward of working. Work is done on a seven day basis in spite of 5 day schedule. There are no remote areas in Arizona anymore, but it is still necessary to follow white marks on rocks to find trails to some areas. Mrs. Iliff reminisced of the peace, tranquility, and quietness of favorite haunts in the reservations, of happiness, despair, laughter and tears, or joys and sorrows. She recalled her qualifications of teaching music because she could play the piano. The Indian was musically inclined before they knew a piano existed and respond readily to any musical instrument or choral direction. Special rewards were cited in the area of bi-lingual Christmas carol singing.

The pride of the Navajo was indicated in sharing some of her visits to the hogans of the parents of the children in the B. I. A. Schools. Also other homes were visited. Even when no interpreter was available, they were able to visit for as long as two hours as entertained guests of distinction. The emotional and human element of the Navajo presented was contrary to the halo effect of western stories and unauthentic t.v. and other mass media, that the Indian has no feeling nor understanding. Illustrations were given of how the younger mothers still use the cradle board but also use knowledge of health aids and sanitation in rearing children.

The children like to share their experiences when they return from their father's summer camps, at school time. This is evidenced in talking and particularly in art work.

Mrs. Iliff defended the good in the recommended course of study for the state but warned that much groundwork and preparation for the subject matter and implication of stories must be performed to make meaning for lack of wide experiences and foreign cultures to the Indian.

The Indian defends his culture as best until improvement for his purposes are satisfied through bi-cultural acceptance. A motivation device for this was illustrated by encouraging the Navajo to know cost per pound of wool, his product-worth and understanding the traders prices and marks without depending upon the trader for interpretation. This then holds meaning to the herd owner.

While the lack of family and environment are definite distractions to the Indian student in the city, the location within a metropolitan area has its distinct advantages. These advantages are worth no more than they are utilized, however. It is the custom, habit and policy to expose the Indian student to as many experiences as possible. These were exhibited in works of arts and crafts, which are used to depict what was seen on these excursions, exhibitions and experiences.

Criticism of Indian ways, mores and manners is never indulged in. However more than one way, more or manner is taught and it encourages the use of the one that has the most meaning.

Visits to the Navajo reservation indicate that many students who graduate return to the reservation to engage in industry and help improve conditions on the reservation.

Our inspiring teacher verified that lesson planning that is thought impervious can go to pot, but she subscribes to the proposition that teaching is something that is very personal and when that plan flops the person takes over and personal relations can win out over a scuttled lesson plan. Many personal insights to keys of joy of teaching and response of the student were mentioned.

Of particular interest was Mrs. Iliff's recommendation of slang, English idioms, and cliches that our language is loaded with and which means so little to an unicultural child until enlightened. The Indian has a keen sense of humor and usually sees the 'joke' of idioms and slang.

Care must be exercised in posters that incorporate certain animals that are bad medicine so to speak for certain cultures. Also of special note was the outline presented for the use of word lists helping in the language arts.

She specified Durell - Level 1

Write words.

Exchange papers.

Use colored marking pencils.

Mark the correct words with a C.

Return papers.

Write sentences with the missed words.

Friday - retest on weeks word list.

The group particularly reacted favorably overwhelmed at the art collection

Mrs. Iliff exhibited from the work of school children.

The question period was waived in order that we could hear more inspirational experiences that Mrs. Iliff was so kind to share with us.

In conclusion the following books also were recommended:

The Eagle, The Jaguar and the Serpent
Miguel Cavarrubias
Alfred A. Knopf 1954

Dr. Fred. Dockstater Book On Art of Americas

Ethnological Dictionary of the Navajo Language

Franciscan Fathers

St. Michaels B. Hailo

Final Reminders - Do not correct child in public other than school.

Articulation is very, very important.

Mr. Ralph Wesemann Principal, Salt River Indian Day School

Mr. Wesemann's approach to the work of the Bureau of Indian Affairs was from the grass roots.

Grass root statistics of the Salt River Indian Day School included:

Enrollment - 240

Location: Midway between Scottsdale and Mesa on McDowell Road East of Motorola Plant.

Organization - Beginning students through grade seven.
(Mesa takes grade eight pupils)

Forecast - Beginning through 6 to integrate with the Mesa school system of 6-3-3 plan.

Bureau Policy: To attend public school if residence is near public school or on bus route.

Attendance from reservation - 50% B. I. A. Schools
50% Public Schools

The Bureau normally is dealing with Indian children who are about three years retarded. As soon as the child is qualified he is put into the public schools.

Mr. Wesemann pointed out that the notoriety from drinking felt by the reservation Indians, was not wholly deserved by the inhabitants of the reservation. The drunkedness is found at lower socio-economic levels of our society and some Indians.

The philosophy of The Salt River Day School is to educate the child and parent, too. This is done through school activities and meetings. Social clubs are organized for Boy Scouts, Girl Scouts, Sewing clubs, dancing, etc.

The school is located in an area that is readily available for visitors. Many winter visitors to the valley, visit this school. It is believed that it is good for the children as well as of interest to visitors. Of thirty-five children that were sent to Mesa in the last class only two failed to make the grade.

Traditionally, 7th and 8th grade children tapered off in skills and ability as it was not considered popular to "stand out". This pattern has been changed by education and it is now not unpopular, nor frowned upon to subscribe to the philosophy of excellence. If the child is more than three years retarded he is sent to a B. I. A. boarding school rather than a day school.

Mr. Wesemann recommended three steps in reading:

1. Experience
2. Experience
3. Experience

He recommended a large library housing supplementary level books. The Indian loves to read in school. Home conditions are not conducive to study. He recommends that the school be available to the student after the day classes are over. The use of the school should include the entire family. The problem is to overcome experience poorness. The problem is not so much that of bi-lingualism as it is the problem of bi-culturism. The bi-lingual child does not even speak good Piman.

Emphasis is placed upon the language arts, especially listening. They have made good progress toward reading readiness through listening in figuring 4 and 5 verbal numbers and processes to arrive at an end answer.

The following points were advocated to teachers going into new positions:

Caution - Check with the principal before attempt to visit homes. Frequently this may destroy school progress toward parental reaction.

Caution - Don't destroy progress made by the school.

Allow time to be the factor that anneals acceptance of new personnel along with valuable service.

The school's experience with attendance is that of continued improvement. The latest figures indicate that the most recent attendance record was raised to 95% from a previous high of 87%. Attendance improvement results in learning improvement. Attendance improvement is partially based upon adequate clothing that the Indian child is not ashamed to wear. Absences decreased from physical education, when the girls had underwear they were not ashamed to wear. This has been partially allayed by sewing classes in which the girls learn to make their clothes.

The tests given to Indian Children indicate they excel at manual and physical dexterity but that their I. Q.'s are limited by lack of experience.

A study of the Mesa school showed a tendency for the Indian child's I.Q. to progress for a longer period of time over that of the non-Indian as his experiences tended to progress while the implication was that the non-Indian had fairly well run the gamut of experiences that result in higher I. Q. results.

Mr. Wesemann recommends that a kindergarten be added to the day school so that experience can be gained at the same chronological level with the non-Indians with which they will compete after grade 7 or 8. The pattern now is that the Indian child is one year retarded as compared to the non-Indian who has had the advantage of kindergarten in the system. This makes the Indian student a year older chronologically at the high school level than his non-Indian peer.

With the availability of the services of the school at night for high school students to type, study, and read that would not be available in their sod houses and dirt floors, the percentage of high school graduates is increasing with the reservation Indian who advanced from the day school to the public school. This also holds true for those who go on to higher institutions of learning.

Paul Bramlet, Area Director of Schools,

Phoenix Area Office,

Bureau of Indian Affairs

Mr. Bramlet began his remarks with a brief history of Indians and their education.

They have had a 300 year educational experience with the Mission schools.

The Bureau of Indian Affairs have a 100-year history in the education of the Indian. These were established at that time solely as boarding schools which were housed in abandoned forts. The day schools were not established until some time later.

The public schools did not enter the Indian education picture until the beginning of the twentieth century. Today, 67% or more of the Indian children are in public schools.

The Bureau of Indian Affairs is in a terminal period in which as it is possible to do so the public schools will absorb the total Indian students. This will not be in the near immediate future as there are many existing conditions to prevent it. Oklahoma and Arizona compete statistic-wise in who has the most Indians and other statistics as it is desirable or undesirable at the given instant. However, ultimately the Bureau will close. Criteria for closing the Bureau include the following musts: School districts must be provided to cover every reservation.

Places must be provided where the school district does not serve. (Such an instance occured in Utah in 1952 when a Bureau school closed.) Public schools did not reach the area where the school was closed and there has been repeated request by both Indians and non-Indians for the reopening of the B. I. A. school.

Mr. Bramlet emphasized that transition to the public school integration will not be easy.

It was pointed out that Indians have an unenviable position of high absence and low grades.

The solution to the termination of the Bureau schools is not as simple as transfer of the students.

The Bureau Schools have many retarded children that cannot qualify for public schools and are placed on special new programs that will help enable the student to find a skill in which he might earn his livelihood. The Bureau finds it is conducting schools for the overaged and retarded students. The present goal is to give each child a minimum of five to eight years of education.

Statistics on probability of a 2-year retardation at the 6th grade gives only [illegible] 50% chance of completing the tenth grade and no chance of completing the 12th grade.

A special guidance program is necessary to meet the terminal period of the B. I. A. schools.

An unfortunate pattern shows that the public school is sending retarded Indian children from their institutions to the B. I. A. schools. This is not good and does not lend itself to correcting present problems of termination.

Another example of 500 children in the 4th grade showed a drop out rate of 100 per year, until at the 6th grade there were but 300 of the original 500. This is also reflected in Spanish-American bi-lingual and bi-cultural drop outs and retardation beginning in the 3rd grade.

Mr. Bramlet rued the malignment that both the Bureau and public schools often receive at the hands of the press.

He reviewed the Task Force Report on Education with some hope. The recommendation of a 12-month school will be accomplished only with adequate appropriations which already are inadequate to meet their needed budgets. He subscribes to the program of catering to Indian Parents to help them learn to read and write and improve their environment, education and assume public responsibilities. He cited the South Pacific schools operated by the U. S. Navy under the name of the People's School. This was a program to upgrade the entire populace. This then should be the goal for Indians. These recommendations are not new but is progress in motion.

Tribute was paid to the Bureau Teacher as being of high quality and limited in that they have to work day and night and travel etc. In meeting the transition it is necessary to meet the same requirements as other great feats of progress. This is mass communication in the form of education to move to the new point. Three points were listed to make this educational goal:

1. Attractiveness
2. Easiness
3. Comfortableness

The Indian problem is the same as any other minority group. The Jew's record of high educational attainment was cited as the opposite end of the educational ladder that a minority can develop when it is determined. Other instances of great strides of progress and change of social progress through education were listed as the Japanese and their expansion and the Soviet Union.

Any program under forced draft can make progress. Strength is based upon education. Higher education should have higher requirements etc.

Another problem in the terminal program is the Johnson-O'Malley Program. This program has been adopted in all states except Arizona. No meeting of minds have been made as the stipulation is for sovereign state negotiation for funds. Mr. Bramlet can see no solution to the impasse until it is taken to high federal court and a decision backed by even the Supreme Court as solution to the problem. The problem is: should the Federal government be responsible for Indian education with the aid of the state or turn-a-bout?

The Johnson O'Malley program is leaving Utah. It may be in Arizona another 100 years.

Some of the vital statistics of cost of education of B. I. A. students were given. It costs $1100 a year for a student in the boarding school, $500 a year for a student in the day school with $.75 per day allotted for food. The budget was $28,000 over in May. (short) There are 26 B. I. A. Schools in the 4 state area under the Phoenix Branch. (excludes Navajo which is under the Gallup, N. M. Office)

The summer programs sponsored by the B. I. A. were explained as steps toward

Indian cultural progress. These include the camping programs and the work programs which are, in effect, C. C. C. projects for Indian Youth.

The Bureau continues to recruit teachers as the turnover through retirement and termination is constant. The question and answer period dealt with the relationship of parent and school personnel and misunderstandings of rules, regulations and the disregard for government property and problems dealing with insobriety.

In answer to when and how Indians serve on educational boards, Mr. Bramlet concluded with the possibility of an Indian advisory board in co-operation with the Federal officials.

Maurice Gemmell State Director - Indian Education, Office of Supt. of
Public Instruction - Arizona

Mr. Gemmell begged the difference in deference to introduction as an expert on the basis that he has only completed his first year in the above position.

He did acknowledge the availability of two experts within his department. They are Mr. Charles Bernardoni, Guidance Specialist of the Indian Child, and Mrs. Mamie Sizemore, bi-lingual expert for the department. Mr. Gemmell invites the schools to avail themselves to the services of both of the department's experts through their local school administrator.

The philosophy of the department is for the same advantages in the way of services and educational pursuits for Indians as for the non-Indians. The department believes that special skills are needed by the teachers of Indian children in that they have the necessary background of bi-lingual and bi-cultural understanding to assist the Indian child. Other special demands for the Indian teacher should consist of extra understanding and patience.

Hildegard Thompson's Pamphlet 'All Youth Need Teachers' was commented on by Mr. Gemmell thusly: Indian youth need superior teachers to raise the Indian educational lag to normalcy.

The Indian Department of the State Department of Public Instruction also acts as administrator for the Johnson O'Malley Fund.

The Johnson O'Malley Program was reviewed. The highlights pointed out its beginning in 1934 when the act was passed and 1936 when it was amended to basically its present plan. Federal funds are deposited to states that have Johnson O'Malley contracts. The state administers the fund alloting it in turn to the public schools. In 1958, P. L. 874 was passed, which included Indian Reservation Extension and civilians located on Federal lands. In any case the Johnson O'Malley funds are considered only supplementary funds. For Indians to qualify for the fund the requirement is that the individual must be ¼ Indian and reside on a reservation, tax free land under

Tribal authority. This excludes forest lands.

Example of how the fund is used follows:

State and County Aid - $180	$180
H. B. 874 - --?	188
Balance of average cost made up by J. O'M.	132
Total	$500

The Johnson O'Malley fund does the same for the Indian as local taxes do for the non-Indian.

While each state is supposed to sign an individual contract with the Federal government for this fund, Arizona has not reached an agreement with the Federal Government for two years and, as a result, Washington has arbitrarily assigned a lump sum to Arizona which was insufficient to meet the exampled pattern previously given. This deficit has been of added hardship to an exploding Arizona population and increased school attendance.

Dr. Roessel asked Mr. Gemmell what the underlying philosophical conflict for lack of contract was based on. Mr. Gemmell indicated that it was whether the U. S. Government was responsible for the education of the Indian child and the State assisting the U. S. Government or whether the State was responsible for the education of the child and the U. S. Government assisting the State of Arizona.

To circumvent the pattern of no contract for the past two years, a committee composed of 2 Senators, 2 House Members, B. I. A. representation, state board of education et al. was formed to make recommendations.

Jim Turner is Field Supervisor, he is not an educator, but a certified public accountant and Budget expert. The federal representatives say that arbitrary amount will be tendered until a contract is signed and a base is established upon the contract. No contract, no base.

Forecast for catch-up in the future looks much brighter than the past two years. In lieu of the $1,000,000, an agreement for payment of $1,650,000 next year will help them to catch up on one-half of the deficit. The 1962-63 budget is now in Washington and it calls for $2,300,000. If this is approved then the total deficit can have been bridged.

Other special services that the Johnson O'Malley fund pays for include:

Special teachers.

Guidance and counselor personnel

Teachers for needy children

Other problems that exist on the reservation include the thinking by the parents that the public schools should be like the B. I. A. schools and stand total cost of schooling, housing and feeding.

Education's job is to inform, instruct, teach and get the Indian parent to understand that responsibility is a part of being a full fledged citizen. Much adult education is needed to fulfill this.

The funds for the Indian Education division of the State Department of Public Instruction receives all but $5,000 from the Johnson O'Malley Fund.

Mr. Gemmell concluded his speech by reviewing his capable staff, Mamie Sizemore, Classroom Specialist, Charles Berardoni, Guidance Specialist, Jim Turner, Budget Specialist, and Himself, Dept. Administrator. He stated that many many materials are available and that same may be had upon visit or request. These are on bilingual, bi-cultural and classroom problems, guidance and counselling, reading and scholarships.

"The primary purpose of the department is service. Do call on us."

Mr. Maurice Gemmell

Mr. Herbert McLure Supt. of Schools, Chinle, Arizona

Mr. McLure opened his remarks supporting Mr. Gemmell in his bid for service by stating that Mr. Jim Turner was even then on Chinle Budget assignment. He also understood all that is at stake in the Indian department inasmuch as Mr. Gemmell followed him in the assignment.

Mr. McLure said that his task was to try to interpret Indian Education Philosophy within the framework of the general Philosophy of Education. He said that policy statements of small groups do not change the philosophy for the total group, nor create revolution. Unofficially a statement might indicate revolution. He challenged the class to so state its philosophy on this basis. He described himself as a specialist in many areas but felt that in refining his philosophy he still felt he was limited, much as the story of the librarian he told of who was beautiful, gracious, and well qualified to stir youth. The youth flocked to the library, even those who had never been in the library. Interest was broadcast to the entire community which started upon literary pursuits. A matron trying to satisfy her curiosity visited the library and called for a book that was not housed there. She asked the librarian to get it for her. The librarian looked, and looked and finally said, "I am sorry, but we do not have that book." The matron seemed quite perturbed and returned, "That is odd, my 17 year old son said that you had 'everything'."

This story might illustrate what schools think they get in teachers and what they actually get in teachers. Too, it could cover the situation Mr. McLure found himself in; that of having his notes for the speech in Chinle and himself here. For this oversight he proposed that he expose his real thoughts on philosophy of Indian Education.

His prepared statement was "Creative Frontiers"

"We have creative frontiers before us. Involvement only can explore and develop this. One must see people and situations in perspective from personal point of view. Existence is based upon interpretation of the view. He cited Frantzen - How Children

Learn - McGraw-Hill

Colonial period - 1600 - 1776 - religious motif

National period - 1776 - 1876 - Intelligent effective citizen

Expansion and reform 1876-1929 - Mastery of facts & skills

Recent Past 1929 - 1957 Life & Community Problems - self direction - Discipline and responsibilities

Contemporary 1959-1961 - Internationalism and expression of Democratic Freedom

Viewing Indian Education as a segment of the total education, Mr. McLure called the past 90 years a failure. He challenged the seminar to accept his challenge of "Creative Frontier", develop it and turn 90 years of educational failure into successful goals. He charged the group to use the history of failure as a storehouse of information. Research this information then inaugurate a program that uses the good and discards the bad. Consult the history of B. I. A. also. He shook us with his enthusiasm for the exciting new world we are approaching - that we are on the threshold of a revolution in Indian education. Our progress in the future is incomprehensible. Dr. Roessel was cited as a catalyst to our stepping onto the threshold of exciting progress in "the Creative Frontier".

These points were listed as his blueprint for this revolution in Indian Education:

1. Ample Funds. Get good schools and teachers. The good belongs to all. When funds are inadequate, good is lacking. Differences of Philosophy must be synthesized among local, state and federal groups.
2. Local Administration. Have able and interested school boards dedicated to spirit of American Education.
3. Serious Student. Reflects serious teacher.
4. Sufficient Staff. Professional type teacher.
5. Challenging Curriculum. Developed locally reflecting needs, desires and aspirations.

6. Interested and Informed Parents. The Stanford Studies indicate Indian parents are no different than non-Indian. Keep them informed on operation of school.

7 7. Life-long Learners. Chain learning from infancy to retirement. (Adult education)

8. Modern Facilities.

9. Up-to-date Materials.

10. Adequate Number of Helpful School Expeditors. Administrative and Supervisory experts in expediting.

Mr. McLure also recommended that there be a State Conference of Indian Teachers to set up goals, needs and programs. Indian Education has great responsibilities during the 60's. Ready or not, we will have a part in it.

Another challenge was directed to Dr.'s Roessel and Meador and other Southwestern authorities on Indian Education to charge the teachers with the best customs, methods and effective prowess to approach professionalism in Indian Education.

Mr. McLure chided not to settle for missionaries nor people who were seeking remote area experiences as teachers for our Indian children, if they are not qualified. Good teachers, he continued, will go anywhere.

Mamie Sizemore can help us in materials and skills of English teaching on the second level.

Linguistics are developing fast. Prepare ourselves. Create areas of research in needed areas. Run pilot studies. Now is the time. There is enough material in research areas to qualify eight or ten doctorates. Be articulate, express your feelings and beliefs in education - fence-riders are not to be condoned. Know what and why you do things. Tell the parents and school board why.

Mr. McLure concluded his prepared statement with this admonition.

Final Challenge: "Be ready to move in the sixties."

During the question and answer period Mr. McLure again took the initiative and presented the following as questions each teacher should ask himself:

"What are the best things going on in school?"

"What are clues to other better things?"

"What is the most serious need of the community?"

"What can the school do?"

"What can the teacher do?"

"What Moral-Ethical training are you doing for children?"

"What other fundamentals are you giving the children?"

"What do we have for citizenship program?"

"After getting a good teacher, how can you hold her?"

"Do you have a co-operative parent-teacher association?"

Question: What constitutes a good teacher?

Answer: Combination of dedicated, young and enthusiastic.

Can qualify by answering the following questions:

Do I like people? Do I like to be with people? Do I like to work with people?

Question: What is the status of the school lunch program on the reservation?

Answer: There are problems but the greatest is the terminology of qualification of children without money. The word "indigent children" is out of connotation and should be struck from the ruling.

Nelson Jose Governor, Ex-Judge Sacaton

After a sincere, informational and glowing introduction of Mr. Jose's contributions to society in general and Indian Affairs, education and integration in particular by Dr. Roessel, Mr. Jose expressed his feeling of pride like that of bursting all the buttons off his shirt along with being very touched and humble. He in turn told us of his first meeting with Dr. Roessel when he also met Dr. Roessel's parents and felt that he knew Dr. Roessel even better by having been priviledged to do so, implying that we might understand the Indian children better when we get to meet and know their parents.

After establishing the fact that the members of the workshop were new, Mr. Jose mentioned that he had just received the findings of the Task Force that had met at A. S. U. As a leader of Indian Affairs, Mr. Jose was a contributor to the project that was sponsored by President Kennedy and spearheaded by Secretary of the Department of the Interior Udall.

Dr. Roessel and the workshop expressed desire to hear his recommendations.

Mr. Jose invited us to utilize the following to the best of our ability. He said he would confine his remarks to those more appropriate to the field of education and delete some of the recommendations presented in other areas of Indian Affairs. He prefaced his remarks that this is an appraisal and recommendation approach to the B. I. A. through Indian Leaders in Seven western states.

Community Services and Education

Dissatisfaction is the basis for improvement.

Dissatisfaction exists now.

The 1960 census reported the average education for the 25 year old was 5 to 6 years for the Indian as compared to 10 years for non-Indian. The Pima reservation averaged 7 years in the 1950 census. They have not improved this mark in 10 years. Less than 40 per cent of the Indians graduate from High School as compared to 60 per cent for non-Indian. Farm workers averaged 8½ years education. The Pima depends on agriculture for subsistance. They average less than this. With automation comes less need for the unskilled worker. More education is needed to upgrade the agricultural worker to specialize in agricultural skills. 90% of the reservation dwellers have not learned special skills. There are many problems as a result of this. The parents want to keep the children in school but there are more drop outs in rural areas than urban areas. The reason is due to the socio-economic condition involving income, education and standing in society. The Indian is handicapped along these lines.

Action is under way. It involves the State, B. I. A., tribal governments, community, parents, school, church, students and other individuals. Mr. Jose read the portion of the Arizona constitution proclaiming by law that it is the state responsibility to furnish public education which is open to all children. The State has not fully accepted this responsibility.

To meet this responsibility, better planning at the reservation level is necessary. Districting is non-existant on reservations now. Forty percent are in public schools. The only opportunities for the Indian child to improve is for education to improve. Progress cannot improve until facilities for all are available. Forceful changes will intensify the problems.

Tribal Council Responsibilities

It is the tribal council's responsibility to bridge the gap between now and what will be in public school situation. P.T.A. the community, clubs and other organizations must help focus attention upon improvement. The parents must be informed of the laws. They should recommend steady attendance to reduce absenteeism. They now have plans to check on this phase this fall.

Responsibility only begins with the starting of school. It should continue through adult educational projects. Interesting programs should be provided for all. High achievement is low percentage-wise but skills and interests point to vocational schools. The category of unskilled workers clog the market. Full time guidance and counseling should be used to improve and expand this program. The choice of the reservation is public school over B. I. A. schools, and boarding schools over day schools. Which child? Which school? None good or bad, unless it meets the need of the child. The B. I. A. meets the need of a group.

Ideally, home and school together is recommended. There is no B. I. A. boarding school on the reservation. All B. I. A. schools on Pima are day schools. Local control is desirable for a school. Bureau schools are responsive to the Indian child. The Indian parents should assume more responsibility. Selection of the member should be based upon merit and not race. Individual choice of returning to the reservation by students should be left to the individual. He should be free to select his job.

The job should be appraised as 1. What does it offer?

2. What can I contribute to the job?
(Need of pride)

The new culture tends to make the Indian believe that all the old is bad and that all the new is good. He loses his true sense of values, whereas, he should select the good of both. Holding to the old may delay change.

Other problems: 1. Organize Reservation into School Districts

2. Districts reluctant to give up property.

(Only utilities are taxable for reservation education).

Public Law --185 Funds for Buildings

Impass in districts and B. I. A. 1 mile vs. 22.

A. S. U.'s recommendations - move with caution.

Problem children and children with problems are two categories. Children with problems become problem children by having no correctional institutions for rehabilitation. Ft. Grant is overcrowded. Home of the Good Shepherd is the only place available for girls. There are no facilities for children. They continue to get worse until they land in adult courts.

Recommendation: Rehabilitation centers or ranches for boys and girls.

Law and Order (Upon request of the group)

Shortage of funds

Recommendation: to handle properly -

1. Increase probationary officers, counselors etc.
2. Two way radio communications needed.
3. Supplemental gardens for inmates.

Welfare

1. Need for professional staff.
2. Homemaking services.

Relocation

1. Being an agricultural tribe, its needs are simple and uncomplicated. Traumas develop in transition to city living, with its social adjustments and complicity.
2. Extensive progress to stay in own vicinity.
3. Expand local business or commute to jobs from own homes.

Vocational Training

1. Little education or training is provided to compete in available local jobs.
2. Relocation usually means out of state situation.
3. Industrial activity increase will help

Bureau Program (closing remarks)

In his personal school experience, college was stressed. The urgency was to get a job now was recommended. They learned a trade. Was uninformed about competition in the trades. He became a carpenter but also had other skills and trades he could fall back on, such as interior decorator, painting, blacksmithing, stationary engineer and agriculture. He described the union hall hiring, acceptance and assignment only to lose his job due to personal prejudices of contractor. He found his own contractor and worked steadily. Had many good stories and experiences. Particularly proud of his work on the headquarters for the Navajo reservation. In retrospect he would change what has happened by having gone on to college and becoming a lawyer.

He concluded that discrimation is no longer an employment hazard as it once was. Now the requirement is skill and ability.

In reviewing his own early schooling he pointed out that mathematics and spelling came easily to him. He also said because of this it raised his average to passing in subjects that he had no prowess in, such as history.

An interesting anecdote was his referral to sleeping on a pallet until going to B. I. A. boarding school. The first night he fell out of the high bed he had to sleep in.

Other initiatory enrollment experiences included that dealing with being fit with shoes. They had no boys shoes that would fit so he had to settle for girls' shoes and they pinched and made him slip and fall on the oiled wood floors.

Grace Blossom **Cortez High School Glendale, Arizona**

"It is a pleasure and a privilege to help those who will help others."

Mrs. Blossom stated that the demand of Indians seeking help is greater today than it has ever been. However, she continued, these Indian children along with other bi-linguals are doomed unless aid and help through guidance, teaching and counselling by people that understand and love bi-lingual and bi-cultural peoples comes to them.

A high school diploma will not keep a job but it will originally help to place on job. The B. I. A. (Bureau of Indian Affairs) schools have done good service in placement of Indian students in vocational positions. This has been found to be more successful when the student is placed in jobs while he is still attending school. This is similar to the distributive education role played in the public schools.

The problem with the Indian is greater than the non-Indian in that there is an educational lag that is tied in not only with bi-lingualism but with bi-culturism. Both factors are better overcome in B. I. A. boarding schools than in B. I. A. day schools. But again this does not solve the greatest problem of the Indian student. That is the trauma of home divorce. Yet the desire to be something greater than a cotton-picker or its equivalent is the sole reason for the Indian to give up his way of life to strive for self-improvement.

The beginning of the educational lag begins in grade one when the child is taught English. The later English is taught chronologically the harder it is to learn. The first educational lag period can be eliminated either by English being spoken in the home or in pre-first grade.

Mrs. Blossom reminded us that the most difficult language in the world is English (American style). We have over 500,000 entries in our dictionary. We attribute our greatest number of words of any language to the fact that we are truly a melting pot that has absorbed words from cultures all over the world and spiced it up with slang, idioms and coined words.

We have more rules guiding our language than any other language. We have more exceptions to the rules than we have rules. We inundate the bi-cultural and bi-lingual child with basics through grade 3^1 until 3^2 approach on comprehension makes understanding of comprehension as meaningless as that of level 8 or 10 books. The comprehension is baffling to the Indian who cannot define words or know what they are.

Indians excell at spelling and are good in reading orally but do not understand what the word they spell or pronounce means. An approach to comprehension comes better to the Indian child when used in context with spoken words, stories and English. This along with pictures and conversational approach seems to be more effective to comprehension than just reading directly from the page.

Fundamentals of our English language as spoken is divided into 44 phonemes. We have 24 letters to cover 44 sounds. While this is the most complicated of any language the alphabet is standardized as well as spelling is standardized. English is not standardized. English keeps changing. The first English translation of the bible was in Vulgar English, meaning the common way people spoke then such as thee, thy, thou etc. Until even recently this persisted. By constant changes in English it is not only a problem to American English users but even more so to one learning the language.

Mrs. Blossom reviewed the method of teaching three foreign languages at the American Institute of Foreign Trade and likened that institutes preparation of people to go into foreign trades unto that of Indians going into English language, education and culture. Similarly she believes that the approach to teaching English could be taught in the same manner as the three foreign languages at the American Institute for Foreign trades. The first goal is to break the accent within the first three months. English taught orally can even as foreign languages taught orally break accents that haunts any bi-lingual who cannot use the second language or foreign language without an accent. When such a person applies for a job he has 2 strikes against him if he has an accent. Exception, please. One or two jobs in luxury lines of styles, fads and fashions are enhanced by accent.

Some sounds such as the Navajo d instead of th are causes for accent. The Navajo has no sound th in their language. Other sounds should be substituted where similarities do not exist.

To present the language orally make up Series of Conversations in lesson form. Limit yourself to four words a day initially at grade one. Use short sentences. Use only those words you teach initially. Progress by reuse of these words in learning the four new ones the next day, etc. Speak the words as they are used in spoken English and not as thought spoken. Example.- Oh - what - a - pret-ty day. (thought spoken) Owhatapretty day. (As spoken)

This is the same as the French allision style of speaking.

Recommendation: Establish a controlled vocabulary list of 400 words to be learned in context rather than in isolation. She recommended the Aagaard approach to a check-off list of the controlled vocabulary as introduced in context. Warning was given to the effect that mental tabulation on the part of the teacher is not thorough enough to replace the check-off list.

She referred to Dr. Tarman's use of supplementary vocabulary to give at a utilitarian level of daily usuage in connection to new surroundings and daily habits. This too should be prepared for what ever your local needs demand.

Thus you will have two vocabularies to teach almost simultaneously.

1. The Basic 400-Word Controlled Vocabulary
2. The supplemental utilitarian environmental vocabulary.

Mrs. Blossom also felt that perfunctory performances of rote traditions such as the Pledge of Allegiance be omitted until the words can be understood by the bilingual, bi-cultural child so that they have comprehension with them. This level was suggested to be at the 3rd or 4th grade, for easy mastery.

The Fries-Traver 500 word list was described as being too sectional in nature to be of use to our area. The Freeze-Rojas list seems to be more acceptable for at least the bi-lingual child of spanish descent.

The thoughts behind the foregoing paragraphs were stressed in the directive - "Do not let the child think he is stupid!"

The child may believe he is stupid and let it lead to frustration so great as to reject attempt of perceiving. The Thorndyke or Ogden Dictionary tend to give the child this feeling in that the meanings are not of controlled vocabulary. Instances such as a dog which every child knows becomes unintelligible when looked at in the dictionary.

To remedy this problem she suggested using only the glossary list of words and definitions for a source list. Take these from the basic readers.

Reference was made to plateau in controlled contests. Research has shown that at a given plateau only 5% of the words are used by an individual on the basis that if the other 95% were used the hearer or reader would be lost.

The controlled vocabulary is abruptly dropped at grade 3. The fourth grade begins the comprehensive approach to word learning. This is of traumatic experience to bi-lingual children. Here we lose the controlled vocabulary and pick up the next major factor contributing to educational lag.

The suggested approach to overcoming this factor was given in 7 rules:

1. Listen - repeat.
2. Listen - repeat
3. Listen - repeat
4. Listen - repeat.
5. Listen - repeat.
6. Listen - repeat.
7. Listen - repeat.

This, then, seems to be the key to talking words or comprehension words, Listen-Repeat. An example was close - shut. One word, shut was from controlled vocabulary, the other was from comprehension vocabulary. Association of close - shut must be mastered through Listen - repeat. The child does not react at the fourth grade because he doesn't understand due to the vocabulary shift.

This comprehension shift includes so many sources of misunderstanding that she felt this might be the time that starts juvenile delinquency. No research has been done in this area to date, but it was Mrs. Blossom's opinion that it might well indicate possibility, that chain action frustration of non-comprehension of words causes delinquency.

She, along with Mrs. Flake in Gilbert, have substituted their own dictionaries for each grade level. The word list is alphabetized and the meaning of the word is given in context with the materials they have covered at that grade level. These dictionaries are then transcribed by each pupil into his personal notebook that he keeps and may take home with him at the end of school. Mrs. Blossom said that the children enjoy the seat work and that very few of the notebooks hit file nine as they complete the end of the school year. The book that she demonstrated was one that she had obtained from a girl in her home who had retained her copy.

The higher levels did not alphabetize their lists due to complications of sources, subject matter and increased volume per unit, but the results seemed to be as good as those utilizing the alphabetized lists at the lower grades.

These lists give good seat work for all children. The more advanced need little if any help and attention is given to the retarded. These lists make comprehension of idioms, slang, vulgar phrases, profane concepts and foreign words other than the second language more pronounced and understanding more easy.

Even after the understanding of a word in context, the real retention of comprehension will come through re-use and re-view as the seven rules of listen - repeat. If this is not done at the higher levels, words as encountered in science, history and geography tend to add to educational lag.

Another area of intriguing interest that Mrs. Blossom presented was the possibility of utilizing speed reading to bi-lingual pupils. The earlier, the better would be the ideal time to present this. This would eliminate bad habits before they are formed and would have the same effectiveness as breaking the accent in the first three months of schooling. This area was also suggested as an area for further research and study. However she felt this could also reduce educational lag in the Indian or bi-lingual student. Mrs. Blossom is taking a course in speed reading at Valley National Bank and will try some of the principles of the art with her classes.

For further information on Linguistics she referred to her article in the Arizona Teacher, 1961 Linguistic Principles Confined to Local Area and Educational Area

In a final challenge to bi-lingual, bi-cultural teachers Mrs. Blossom presented a recently released quotation that the upper echelon of thinkers are dependent on new vocabulary for new ideas." Frontiers of the mind is left unrefined. Communication and understanding are the basis for ultimate peace."

Paul Jones Navajo Tribal Council Leader

The Navajo tribe is the largest tribe of Indians in the United States. The Navajo is responding to the challenge of progress. They own and operate a large sawmill on the reservation. They have developed uranium fields, gas and oil fields and the greatest activity is in the Rattlesnake oil field.

After the introduction by Dr. Roessel, Mr. Jones reviewed the untold visits he has made in behalf of education in the Southwest. He stated that in instances when he was given a subject field to speak on he found it more easy to prepare for it. But in cases where he was given the opportunity to name his own subject he found it more difficult to do. He honored us in his attendance in that he is called upon so frequently that other duties of pressing need makes it impossible to accept all invitations. He likened his tribal chores to that of a doctor. He keeps getting clients to the exclusion of taking care of his personal life. While flying cuts down travel time, he suggested that it too had its hazards. This was in connection with his accompanying Secretary Udall and his party to the remote areas of his recent visit to Arizona and Utah. His only regret is that he is not younger or that he had more energy. The field is more ripe for progress of the Indian than at any time yet and he wished us success in excess to that he has already accomplished.

From Mr. Jones formal notes he stated, "Special knowledge is required to teach bi-lingual students the second language, being English. The professional world is new to the Navajo and the gap between the two cultures is becoming more evident as the speed of modern progress is gripping the reservation area.

To meet the challenge of this widespread gap Mr. Jones subscribes to the seven point program presented and adopted at the Fourth Annual Conference of Navajo Education at the Arizona State University.

The aims and goals are:

1. Start now.

Proficiency of the Navajo has been demonstrated. Better results of proficiency are experienced by earlier training. Younger children tend to taunt, excite or challenge the oldsters. Each teacher should give as much help to all children and adults as he possibly can.

2. The adults as well as the children need to be involved in the education of the youth. There is tendency now to break away from the tradition of teaching the youth Navajo language. It is getting to the place where Navajo language is used when they do not want the child to understand, but this is the only part many of the children actually are learning. This is similar to our culture's habit of spelling words before young ears.

3. Good classrooms and equipment are needed in the community. A growing feeling of resentment of children being sent long distances to Boarding schools is creating demand for local area schools. The Indian parent, like his non-Indian parent counterpart dislikes loss of parental control, family relations and loss of child in being sent away to school. Cases were cited where the parent did not know where his child had been sent until a letter had been sent by the child. Even the child did not know where he was in some cases. He was told he would be sent to one school and finally arrive at another school.

4. Dormitories when necessary such as in peripheral areas are recommended. These peripheral dormitories are operated and maintained by the B. I. A. but the children are sent to the Public Schools. Navajos consider all non-Navajo as foreigners, other Indian tribes included. The Tribal Council recognize intermingledness with other Indians and non-Indians will help educate the Navajo faster and better.

Mr. Jones told a personal anecdote in relationship to evidence of discrimination. He and his wife were testing the influence of prejudicial discrimination in a trip to the deep south. Starting from Lexington, Kentucky they toured south through Tennessee, Alabama, Georgia, Florida, Louisiana and Texas. They personally felt no evidence of discrimination existed and were impressed with the convivial adieu received in all the south - "Yawl come back now! Heah?" He also stated that he had lived 9 years in Chicago and 9 years in another off reservation town and believed that he was not discriminated against. This then is the true reflection of understanding. Bias, prejudices and discriminatory acts come from misunderstanding and ignorance.

5. Competent teachers must be secured for each class. Mr. Jones felt that a better record was being established in this line thanks to these types of workshops in the Southwest. Better understanding of the Indian child is the first earmark of a competent teacher. The era of time is passing when the teacher is just doing time as was so frequently the case in the past.
6. Dedicated teachers are demanded for the progress of the Indian child. It is the dedicated teacher who will help overcome the educational lag that is a nemesis for bi-lingual, bi-cultural children. The traditional argument of conservatism among the Navajo can discourage a less than dedicated teacher to giving up. Mr. Jones is sure that a middle of the road stand will allow progress that will be the greatest and still bind the people into a group. This of course is not different than from any community or race on earth.
7. Vocational high school near home. Accommodations for vocational high school near home or near reservation are now lacking. Mr. Jones felt that the progress in sight would take care of this. The vocational school in the community could also use its facilities for adult education. He felt that non-vocationally trained Indians have fewer jobs. He wants the school to provide programs for both academic and vocational choices to be left up to the individual's own decision.

The Navajo Council has a good Scholarship Fund available to students who wish to continue in the Academic. The records of the scholarships indicates both success and critical failure. Mr. Jones stated, "Knowledge plus skill is the secret to earning power." Earning power will help his people to improved methods of living a more sanitary life, of enjoying enriched life experiences through new social contacts.

Mr. Jones wished to add to the foregoing goals some general plans and goals the council desires to see furthered but might not be of more than general interest to this group.

Work and play together for happiness and self-fulfillment.

There are opportunities for youth and adults as well, both on and off the reservation.

To develop areas, fields and industries for all.

The educated Indians like the non-Indian likes recreation, amusement and social life.

Elders of the Navajo tribe are just in some of their criticisms. The Indian who speaks English is often times lost between two cultures. He recommends a meeting of both cultures for advantages to both. He advises, "Do not reject the new entirely. Do not give up the old entirely." He would like to see a preservation of the Navajo history and their arts and crafts. He recommends a text book to this effect to be taught in their schools.

The reservation roads are improving. They are catering more and more to tourists. New motels are being built. New ruins are being developed and preserved. Monument areas are being developed more fully.

Problems that exist with the conservatives were listed as disruption of maintenance and development of family life. Disruption of religion. - lack of rain. Changes in economic way of life. Income without sheep. Termination of services from the Federal Government. All these were blamed on education.

They feel that the substitute for termination might be worse. Initiatives have been destroyed by doles.

Mr. Jones pointed to the Task Force recommendations as remedies for these ills, fears and problems. It is still too early to see how the Task Force recommendations will be handled by the new commissioner and Washington group.

The concluding statement by Mr. Jones was that motivation factors to make the Navajo to desire and want are truly needed. All interested personnel must participate in meeting these goals. The parents, teachers, council, students, administration personnel and others must all be involved in group action and interest. He pointed out that this was also true for other Indians in the Southwest.

REMARKS BY PAUL JONES, CHAIRMAN, NAVAJO TRIBAL COUNCIL, AT THE EDUCATION WORKSHOP AT ARIZONA STATE UNIVERSITY, TEMPE, ARIZONA

It gives me great pleasure to have the opportunity to meet with teachers who are about to enter classrooms on the Navajo and other Indian reservations where you will be confronted with special problems.

I cannot over emphasize the importance of the special knowledge that you must have to teach non-English speaking children the English language. The lack of ability of our people who have completed school to express themselves well in English is one of the handicaps in our program of progress.

I recommend that you study the report of the Fourth Annual Conference on Navajo Education sponsored by this University. I cannot improve on many of the recommendations which came out of that study.

Regardless of the existing problems, the following aims and goals must be achieved at the earliest possible time. Time is awasting and if a generation of adults and children is to have the necessary education and training it should be started now. These goals are real and can be achieved.

1. That as many Navajos and other Indians as possible, regardless of age, become proficient in the English language.
2. That each Indian child have a home in which the parents are able, willing and desirous to give to each child that pre-school education especially as it applies to language and the dual culture.
3. That each child be provided a good classroom with all the modern equipment near to his home so that he may attend school and stay at

home and profit from the advantages of family living. This is not so in many cases of off-Reservation schools.

4. That each child in every grade have a competent teacher. One who not only has the training for teaching, but who has some knowledge and a good understanding of the problems of teaching the Indian child and that each teacher have a dedication to the Indian child and his well being.
5. That provisions be made so that the Indian child will not start school with too great a handicap and further provisions be made in the first few years of school to correct the retardation that now troubles the Indian child.
6. That each Indian youth have opportunities for the kind of a high school education that best fits his need, and that this high school be located near his home.
7. That each Indian student who has demonstrated the ability to pursue studies at the college or university levels have that opportunity.
8. That Indian students who wish to have an opportunity for vocational training at the high school level, the vocation or technical school level or at the junior or community college level. (No training - No job)
9. That adults have the opportunity for vocational training in an area of his choice so he may become an employed and productive individual.
10. That parents have the opportunity for training in the rearing of children not only their native culture but the general culture of the United States. The child then will find himself in a more advantageous position when he starts school. Both cultures so important only one emphasized.
11. That the Indian individually and collectively have opportunities for training and aids to improve sanitation, roads, houses, and government on the reservation.
12. That all Indians have opportunities in education and training for the improvement of their health.
13. That both Indian youth and adults have healthful and productive recreational

facilities.

14. And finally, that opportunities be provided off and on the reservation for both youth and adults to become wage earners, and professional people. Education and training without job opportunities lacks the spark that ensures success. Our Indians are mindful of this - ex-students have no job - waste of time the adult Indians say.

What does all this mean and what changes need to be made to accomplish these aims and goals?

It is going to take much imagination, foresight and courage to solve the following problems.

1. The meshing of two cultures to the advantages of both.
2. The addition of the English language without destroying the present language.
3. The great distances on the reservation and the isolation that results.
4. The maintenance and development of the family unit to fit the kind of life that is coming to the reservation.
5. The changes that are taking place in the whole economic structure of the Indian people. In other words, the change from an agrarian type of an economy to a type of types in which Indians are able to become independent economically.
6. The financing of the ways and means of bringing these changes about.
7. Last and not least the motivating factors that need to be exerted to bring the Indian population to want, desire and enthusiastically support these changes.

The leaders of the Navajo Tribe are in agreement that it will take the combined efforts of the Tribe, the Federal Government, the State Government, and the other supporters to bring this about. The leaders leave no doubt in anyone's mind that these aims and goals are possible and we point with justifiable pride to the progress that has and is being made by our Navajo.

Euridice Seegmiller - Classroom Teacher - Salt River Indian Day School

Observations of Classroom Teacher

Mrs. Seegmiller stated that she was there as a learner as well as a teacher. She thought that she was to be a member of a panel rather than the speaker of the hour.

Observations were first made in the role of substitute High School teacher in which classes that she taught contained bi-lingual students. She noticed that the Indian children in the Mesa schools during her six years of experience were quiet and rather unresponsive. As a substitute teacher she wondered about this but did not feel impelled to do anything about it.

Now she has two years of regular elementary teaching behind her in an Indian School she understands her observations during her years of substitute teaching at the High School level.

Her classes are 100% Indian and she knows the problem is language. The children are just as normal as any group of school children other than their lack of experiences. They lack the words to express themselves. The beginners do not use sentences. They have to rely on a few words and a lot of motions. They cannot express complete thoughts. The teacher talks over their heads until a vocabulary is built up. Teachers must use concrete examples - words plus pictures or images or models. Say the word. Make the beginners repeat it. Imitate the teacher. Make them copy verbally what the teacher says.

The normal state approved curriculum is used. The subject matter is not familiar to the children. They do not know conveniences and advantages. In the remote cases where television is in the home, selection of programs is poor and inadequate. There is one t. v. set in the school. This is used for science. The children love the acrobatic programs and are typical in their acclaim for bandstand, cowboys and westerns. They do not appreciate good music.

Their language is heavy with slang and commercialized phrases.

Mrs. Seegmiller recommends the use of oral work to supplement book words. Desk work is done readily but can become sterotyped with little meaning attached to it unless augmented by oral exercises. Mrs. Seegmiller's observances of the Indian student both in mixed groups in public school and in 100% Indian students in school indicate that they are more free in the solely Indian school than inter-mingled with non-Indians. They are quite normal in their own group with the possible exception that they are more respectful of their teacher than the intermingled group.

Their sets of values meet impasse from time to time. They think of work as play. Play reflects home life. Mrs. Seegmiller says that the fifth grade level is where the Indian child does not measure up to normal standards. The reason she believes this to be true is that the only things they are graded on are things they have learned solely at school while normal test results of the normal reflects things learned outside of school in family and social environment.

There are no tests available for accurate I. Q.

The speaker thought if the right kind of test could be found that it would show a higher I. Q. than present tests have shown. She believes that the language mechanics of the student is good but that language usage is poor. It is hard for the student to read comprehensibly books in geography, history and the like due to lack of experiences. As a result they read only portions of assignments and usually all the titles under pictures. She advises for the teacher to read and show pictures. She has used to fair degree of success the listing of key words on the board and having the students identify them in context with the story.

Another method of some response has been in assigning two paragraphs to each child and having the child make an oral report on his two paragraphs to the class. They perform nicely.

Social Studies become more interesting as they react favorably to maps. Dramatization interest them greatly to portray history. Geography remains aloof to their interest. Few are good readers as such. There is much stumbling. First reading book of the year goes easier than the second book which contain harder words, adjectives and descriptions. This is due to lack of word meaning to understand the story. There is some discrepancy in the pattern in that the Indian says he understands what he reads even though he does not know some of the words nor is able to tell the story back orally because of limited vocabulary. Dictionary work becomes frustrating in that they do not understand the words that define the word being looked up. This is because the words are defined out of context with usage.

Mrs. Seegmiller felt that they had made some headway on word understanding by the use of Classification Cards obtained from the World Book. They are in series A, B and C or grade levels 4, 5 and 6. The words are flash card mounted as nouns and adjectives to be arranged under columns of birds, we were, we drink. The words are mixed and must be identified with the proper column. The answers are on the reverse side of the card. Among the words are uncommon ones that will be needed later such as -male - cloak - leggings.

Choral reading is used extensively and the children like it. The children's environmental background has little if any expression in the spoken work. Tape records are made of their first efforts and then compared to proper or acceptable accent and emphasis of voice inflections.

Punctuation and paragraphing means little to the Indian student. Oral work seems to help most. Blackboard work is used extensively for punctuation.

Writing letters, thank-you notes and invitations is hard for non-Indians. It is even more so for Indians.

New words tend to throw the Indian at grades 4, 5 & 6. She has encountered much success in the use of syllablecation in undressing the word to its root meanings. By this they take away known prefixes and suffixes. When this is done the remaining part is often times comprehensible.

Summarizing helpful methods for overcoming educational lag of the Indian she listed, repeat experiences, word attacks, word meaning, book reports (help the child select books to read) themes of vacations or unusual events, use of pictures to write stories of the pictures, and stimulate creative ideas.

In conclusion Mrs. Seegmiller observed that Indian children in her group needed praise. Praise helps them to accept their backgrounds that are so frequently filled with tragedy, broken homes, feeling of being unwanted, living with other families and lack of discipline in the home. They are in school only because they have been sent to school either by law or to get rid of them at home for periods of time. The Indian accepts praise and praise instills motivating goals.

Mr. Charles Bernardoni - Guidance Specialist Division of Indian Education
State Department of Public Instruction

Guidance and the Indian Student

What needs to be done differently in Guidance Program for the Indian Student?

The first factor is the Indians time orientation on a day to day basis. He has no feeling of past nor future. Time means nothing to him. Indian time is both good and bad for counselling. It is good in that mental health is not a problem with the Indian. He is well adjusted because two factors causing mental health problems are not products of Indian time. These two factors that are missing are worry and guilt. These are absent in time orientation. The only thing the Indian tends to feel is shame which can be erased by tribal or personal ceremony.

Goals cause anxiety. If there is no worry of the future there is no anxiety. The Indian is concerned with the present alone. All or most problems are real concrete of present tenure. These problems can be handled with dispatch. The Guidance Program is "Future oriented". The Indian does not care about the future. The school's reaction is for the student to make a choice on a deadline basis. This tends to either 1. Force a choice before the individual is equipped to make a choice, or 2. Tell the client what he should do - (this is falacious thinking)

The Indian is pressured only in one respect. All previous choices come from without himself, not within himself. Therefore, if Guidance chooses for the Indian they use it as an excuse for failure.

The problem then is how should the Indian make the choice? The non-Indian is early oriented like principle of one cooky now or 2 cookies later with a provision before the two cookies. This pattern is held before the non-Indian all through life until when he reaches the Secondary Level he is able to make a decision for himself of his own choosing.

The foregoing pattern is entirely alien to the Indian. The answer is to make the Indian make a choice. This is done by starting a program of such at the first year of school. The Indian is given the responsibility to make a choice. The Indian does not present a discipline problem. They do as they are told to do. The exception to this statement of Indian tribes in the Southwest are Pimas and Papagos. This responsibility is applied by toning down directiveness and making the child make a decision. Let them make a decision of choice. Let them assume the responsibility of making a choice. How done? The child has no anxiety nor guilt. Then you create same in the classroom purposefully. Create anxiety to work toward teachers goal. Are we right in doing this? Does this make the Indian even more mal-adjusted? This can be answered only by research study.

This approach at the first grade must be an individual thing. Some teachers go from the beginning in acculturation. This can lead to teacher frustration. If she leaves the students as they are she feels guilty.

Mr. Bernardoni recommended the understanding of both cultures and to take a middle of the road approach.

In teaching cultures start first with similarities of both. Then secondly, teach areas of less similar nature and finally, teach the extremes of the two cultures.

At this point Mr. Bernardoni said our task was no more difficult than the philosophy and recommendation of Tribal leaders which is to say 1. Compete in education 2. Retain culture.

This in itself contains conflict. Some of the more skillful students are able to do this, according to the anthopologists.

Other Cultural Traits

Saving for the future is for non-Indians alone.

The Indian clings to a subsistence economy.

Their work values are different.

Work attitude is a myth among Indians. They work for recreation in a pleasant atmosphere, rather than for money. This philosophy is o.k. to most Indians except for laborers. Teachers fail to understand the laborer who has to dig a ditch.

Indians don't work to do a job, nor work for money only. He worked historically only as a break from doing nothing.

Co-operative Culture of Indians (Don't Stand Out)

This is contradictory to our culture which is competitive to the ultimate in best, better, most etc. This poses more guidance problems in competing in courses, vocations, scholarships and other decisions the student must make himself based on a self-evaluation of qualifications. The co-operative is embarrassed in evaluating himself. What is he good at? The only answer the Apache will give is "Well, Get along with others good."

They have to be taught to evaluate themselves.

When asked about college, the co-operative answers "no". When asked why he will answer "money". You query, "If you had the money do you think you could do the work in college?" The answer is always "yes" even in cases of educational grades prevalent with 4's and f's.

The reason they think they got 4's and f's was because they knew that it would be dangerous to get outstanding grades. The Indian does not feel that 4's and f's is standing out at the lower extremes. There is no guilt feeling for low grades nor finger pointing by the others. Laggers are not considered standouts.

What does the Indian want? Beginners are enthusiastic through the 3rd or 4th grades. Then they go down decidedly at that point from the norms. This is due to the concrete experiences he has had and his uninhibitedness. The Indian matures at a much earlier age than the non-Indian and this is the period that it begins to cause social consciousness and the student starts drawing in.

The emphasis of the Public School is time oriented with College in the picture.

The emphasis of the B. I. A. (Bureau of Indian Affairs) is to gain a vocation and get a job.

The emphasis of the mission schools was to save the soul.

The conclusion is that if an Indian is motivated he suffers. An example was given of a man who was chosen in a co-operative decision of the group to take a job that had ugly rumors about the former holder of the job. So they decided to replace him with one of their choosing. The man chosen was making $10,000 a year with cattle. He does not like his job as bus driver but will not do anything about it. When the time comes that they want him replaced he co-operates and does his job. Incidentally the bus driving job pays $3000.

The co-operative code says what you have we share and turn-a-bout. If a man builds a three bedroom house he can expect three or four bedrooms of relatives, clansmen etc. If he lives in a one room house he will be alone.

Social analysis. Older people like our culture reflect conservative views, only more so. They believe that the less education they have the easier it will be to retain their language. The vocational choice of a student should be a choice that involves parent, school and student. With the Indian it is not polite to talk about such things with the parent. When Mr. Bernardoni would talk about the vocation of a student with the parents they would not know what the child's vocation was. This would be considered prying and prying is considered to be bad. The answer is to bring the child for enough to learn the entire culture. Those that learn only half are lost to both cultures. Subtle distinctions of feelings are very infinitesimal.

Testing Indian Children

Have a purpose for giving a test prior to giving a test.

This is the only answer to claim of "is it culture free?"

The language is a second language. It is a foreign language for the Indian student. The test is for how the student can do out of his culture. He naturally will score lower. This should be understood before he is given the test. The test is not a good predictor. Poor test results have no true validity of prognosis for the student.

Intelligence tests are different. There are no such things that are culture fair. What is culture fair?

Answer - We do not want one. If we had one we would not use it. It would have to be limited to common areas of both cultures. What do we have in common? Just that - commoness. (vulgarities) Differences in these would also cause discard.

Mr. Bernardoni gave the example of drawing a T in a square. The problem is to see how many one can draw in continuous squares. The problem then arises how do you score it? There is no prediction, thus no value, so what do you do? Throw it away! The Goodenough-draw-a man is a fair test but does not predict academic success.

Ravens patch test? Culturally biased. Geometric design and color concept is not uniculturally common.

Panel of Indian Students

Josiah Moore, Papago

Cindy Callaway, Chemehuevi-Mission-Pima-Maricopa

Pat Thompson, Apache, Pima

Rosiland Begay, Navajo

Joe Moore, A. S. U. Student and President of the Dawa-Chinda American Indian Club, acted as chairman. He welcomed the group graciously, prefaced the remarks with our goal was to prepare ourselves to be equipped with understanding, experience sharing and with a challenge to motivate us as teachers.

He also welcomed us to the Dawa-Chinda meeting to hear George Webb speak on topic of Land and Water a story of education of the Pima. He also will have autographed copies of his new book that has just been published. These will be on sale after his talk.

By way of introducing the panel he told the story of the Indian in western garb who approached the hotel clerk. The clerk somewhat flustered at the Indian's calmness asked, You wantum room? The Indian nodded. The clerk pushed the guest register to him and said, "You signum here!" The Indian made two x's for his signature. "Why you makeum two x's?", queried the clerk. The Indian answered, "The first x is for my name. The second x stands for Ph.D. Introduction of the panel was not unlike the high degree of educational attainment of the Indian in the story.

Rosiland Begay - Rosiland alluded to remarks that the panel members had engaged in prior to the meeting. Ros, had said if they introduce me having given my background I won't have anything to talk about. She told of her educational experiences and schooling. She had always attended public school. She attended Flagstaff 2 years. Her father was a silversmith and moved frequently to new locations. She attended Camp Verde one year, the only Indian in the class. Then a year at Grand Canyon. She became ill at middle of 4th year and lost a whole year having to repeat the grade.

She attended Garfield when they moved to Phoenix. Then one other school before finally locating in Scottsdale and completing the graded school there and graduating from the Scottsdale High School and winning membership in Spurs. After feeling resentful that the rest of the class had gone on when she was sick in the fourth grade she became determined to succeed and competed thusly. She felt she was withdrawn and did not volunteer. This was great contrast to her homelife where she joined in on regular activities and fun. She felt it was difficult to speak to anyone at school, she was reluctant to let anyone know of her feelings. Thus she built up a low feeling toward others. At the 7th grade, a teacher who seemed to understand her and had the ability to motivate her made her understand her twisted feelings.

Again, a mathematics professor in high school had the magic touch of understanding and communication. She liked him and continued in Mathematics. His background had been exposed to experience with Indians. He understood. From the time Ros was a little girl, her father would ask her what she was going to be, "A Nurse?" But she never felt like being a nurse and made her own mind up to be a medical technician. Her counselor advised against becoming a medical technologist on the basis that she was undershooting her goal. She advised that she should aim higher and be a medical Doctor. This helped influence her to enroll at the A. S. U. in Pre-Med. Completing this portion she took stock of her standing and feelings again and by her own reliance and self-realization decided on teaching. She had never thought of being a teacher during her schooling because she had always thought it was too lowly a profession.

Pat Thompson - Pat said she lived on the Pima reservation until she was three. Her mother was Pima and her father was White Mountain Apache. Then they moved to Whiteriver, on the White Mountain Apache Reservation. She knows the Apache ways better than the Pima ways because of this. However, she does know her Pima relatives. She attended public school for 8 years in Whiteriver. She spoke English before she entered school. The classes she attended varied from 15 to 20 students per class.

The Indians averaged about 5 per grade. Some times she was the only Indian child in a grade. Eight of her class friends finished grade school together. Of the eight, three were Indians. She went to high school at McNary. She attended 4 years and never thought once about going on to college, but was not sure of the future. She had no counselor, there was not one in the school. Nursing school had intrigued her. A history teacher influenced her toward college. A scholarship was mentioned but she did not want to come to Tempe. She did not feel comfortable here. It was so big and confusing. She wanted to go to a smaller college, a junior college. It was smaller but did not offer the course she wanted. She settled for the scholarship and came to Tempe. Her personal problems have been relatively few. She was oriented to school with non-Indians during her entire schooling.

Cindy Calloway - Cindy's home was in California with the Mission Indians. Only 10 lived on 7,000 acres. Only her family lived on the reservation. The rest had either died or moved away. There are only 5 or 6 there now. The Augustine reservation has only two people on it and the Torris-Martinis Reservation has 150 Indians. The whole Coachella Valley has less than 300 Indians. She attended public school and was the only Indian in the high school. When she was in the 4th grade she attended the Flagstaff Pow-wow. She had been so indoctrinated by her teachers about Indian legends along with her white colleagues that she had built up a fear of Indians not thinking of herself as an Indian. Her parents had to remind her that she too was an Indian and these people were her people and they would not hurt her and she need not be afraid of them. She was the sole Indian high school student after two others fell by the wayside due to financial troubles and other problems. Cindy said she gets along with non-Indians very well. She said she did not feel any personal differences from other non-Indians. The only regret she has is that she knows so little about the culture of her tribe, its traditions, its arts and crafts, and religious ceremonies.

She also feels that she has been deprived by not sharing the experiences with her family and her tribe. She enjoys attending school and gets wide-eyed over Indians. She felt she was unaccepted by other Indian students. Now she has learned to understand them and has many mutual friendships.

Joe Moore - Joe Moore reviewed his background as beginning as the second child of Missionary parents. He lived only 6 months on the Pima reservation so knows little of the Pima culture as lived. He lived with his parents in a Mission on the Papago Reservation. At the Fifth grade he moved with his parents to Ajo, where he entered the public school and entered and finished High School there.

In reviewing his experience in B. I. A. schools he felt that they had their shortcomings in his case on the basis that he already spoke English and was in a waiting stage to learn something new or wait for the rest of the class to catch up. He felt that while this might have been a criticism he felt that too it may have been a blessing in disguise as he was allowed to help the other students and more or less utilize his own time and talents which he favored with reading many books. It also probably gave him an insight to working and doing for other people less fortunate than he. He was able to draw pictures in his leisure, help the teacher and monitor. He felt this was an ideal way of going to school in that he was not pushed. He led his class throughout in a class of 40-45. He felt that things he missed that he should have had were social studies, and the language arts.

He felt that he would have progressed more effectively if he had had practice recognizing vowels, syllables, linguistics, accents and inflections. Audio perception of exteme consonants such as 's' sound in Sally & Cindy, or, the difference in ending of ran & rat or beginning differences of rat & cat, etc. All of these he lacked along with vocabulary.

Joe felt that the practice of segregating Spanish and Indians in one learning group and the non-bi-linguals in another group only further retarded the bi-linguals. He had this experience in the fifth grade at Ajo. He also felt that when he was placed in classes that were intermingled that learning was easier, more fruitful and enjoyable.

In the high school at Ajo, he became the only Indian in the class. There were as many as 20 in the school. He had a particularly helpful teacher and confident in High School. He had resentful thoughts that his parents had no income so that he could have what he saw others getting.

Mrs. Wetzel, a high school teacher challenged the students to prepare for college. She urged him to conserve the stories, arts and crafts from his tribe.

Joe said that while his parents were missionaries they had little concept of what studies he should take in high school. Joe thought that each teacher should recognize the needs of each student and counsel and guide him.

Mr. Moore concluded by reciting the 13th Chapter of Ist. Corinthians. Repeating the last line, he added, 'can break the barrier through love and understanding'.

Reynold Ruppe, Ph.D.   Department of Anthropology - Arizona State University

BILINGUALISM AND BICULTURISM

Cultural Pluralism is the concept of sociologists dealing with minority - majority groups operating side by side in a country with each other. This is represented by example of Cultural Autonomy in Switzerland made up of 1. French, 2. Germans and 3. Italians.

Russia's Soviet Union espoused the cause of cultural pluralism as a propaganda device to deal with ethnic groups in their Union. It was so proclaimed regardless of actualities. It was pointed out they had been discriminated against. Functional success was based on acceptance of minority group.

South America does not accept this concept. Majority groups get Minority groups to assimilate. Pluralism exists and will continue to exist for a long time. Assimilation attempts of the past have not succeeded. An Indian is an Indian. It is not stubborness. He is only attempting to retain what he knows. He feels comfortable in his approach of the universe and the supernatural. The Indian has an unorganized idea which is 'reluctance to lose his Identity.' This is important to the Indian. He is successful in his idea. The majority is changing too. This is illustrated by grandparents, parents and children. Each live in a different concept of time and organization though none seem to recognize it, culture does change, both theirs and ours.

Indians hope their culture will not change. This is impossible. Subtle changes occur. Hope for the future is one change.

Indians are making valuable adjustments. The Indian is culturally distinctive. His separate culture will remain for a long time. The glamour of the Indians is imbedded in the minds of non-Indians because we have learned the wrong things about them. Americans emulate the Indian. We don't hate nor can't hate the Indian when he is a vital part of America's youthhood. Discounting the adverse 'halo' television has given of our Indian relationships, ultimately, we give the Indian fair treatment.

This stems from a guilt complex that we know the Indian was here first. Our restrictive immigration against other minorities was dissimilar to our attitude of the Indian. The national guilt feeling was evident in the 18th century and the early 1800's as reflected by Henry Clay's and Webster's pleas for rights of the Indians. Officially by congressional act, not one act has denied the Indian of rights. The nearest was the policy of termination which is not an act but an amendment that was attached to another bill, termed machinations of small groups. This amended supplement is not an official statute.

Treatment of the Indian is fair, based on:

1. Glamour
2. Guilt complex
3. Indian was here first.

Pluralism does not fulfill equality aspect, but leads to assimilation.

The differences between the majority-minority could diminish to inconsequential status. The Indians culture has enriched the American culture. Examples are:

1. Place names
2. Fruit and food products
3. Corn complex
4. Husking bee
5. Idea - (canoe, toboggan, snowshoes, etc.)

Similarly the Majority has enriched the minority culture with horses, pick-up trucks, levi's, rifles, metallic cans and made their life easier except monetarily. Problems still exist.

Great differences cause misunderstanding.

1. Way of life - values -
2. Indians complain of white behavior
3. Schoolroom actions different with Indian children
4. Non-competitive, non-aggressive.
5. Greatest barrier is language problem to non-English speaker.

6. Failure to keep pace ever widens educational lag through high school and college.
7. Prior to World War II Indian continued to fight education.
8. After World War II, the Indian knew his only chance to retain any semblance of his culture was to learn English.

To learn English poses a threat that they may lose their own language. Black Feet Indians no longer speak Algonquin. They may have lost their Indianess. This is unknown. The Indian wants car, clothes and comforts. He lacks the tools of getting them. Discrimination exists when he tries to get a job because he cannot compete due to lack of experience.

Dr. Ruppe posed as an area for research 'What do Indians in the city want? What means are available? What are their goals?'

Means are acquired by education. Competition is lacking. Indians cooperate. This is not a local Indian trait but is nationwide. The values the Indian guides his life by only hinders him in American society. Co-operation has taught 'no sweat' while the competitive society teaches 'Dog eat dog'. Similarly, during a depression the Indian hardly knows the difference from no depression as they share while the competitive society die in great number who would otherwise have survived if they had food and job.

Cooperation works to disadvantage of the Indian because he does not worry of going broke. He has a casual air toward job. This casualness attitude is widespread throughout country. Dr. Ruppe pointed out that many of these jobs were of undesirable nature that even the competitive society did not aspire to them. Such jobs were mentioned as working in creosote plants. Heavy fumes, intense heat and discomforts are associated with the industry.

Syndrome: Indians will work. Indians are not lazy. The cultural differences only give the impression of laziness. Legitimate success of Americans is immoral to Indians.

Dr. Ruppe described our society and culture as Calvinistic. We work for the goodness of working. We have guilt complexes if loafing. This is not good or bad to the Indian. His culture maintains 'if there is plenty to eat and security why work?' For this they are called lazy. It is immoral to loaf in our society. Equality in understanding must exist in pluralism.

The Indians consider the white man as greedy. They put their money in the bank. This is not considered proper by the Indian. The Indian gives of his wealth freely. We do not understand them.

Indians are considered unclean by the majority group. This is stereotyped thinking that started during colonization of America and has spread until today. Certain habits the Indians have tend to support this which is falacious. The house or shelter is considered as a place of shelter only. They do not use the house as a prestige abode as the majority group. The majority group also live in their home while the Indian lives out of doors much of the time. The Indians do not store things in their homes. Neither do they paint them. Their houses are often portable and are frequently changed. The Wigwam was moved frequently. Indians who have permanent homes do not paint them and they look unclean. During an epidemic in Iowa the dwellings of the Indians were burned for being unsanitary. Modern "L" shaped buildings of the ranch house variety were built for them. They felt no pride for the house, left it unpainted. Explicit patterns are known and shown by cultures. Implicit patterns are not readily explicable by culture.

The Mesquakies are failures in that they are different. They built up an inferiority complex. They tried various enterprises and each of them failed. The conclusion for the failures was tied in with their value of cooperation. None would boss the others nor none would take orders. Of 500 on the reservation, three had supervisory jobs in factories where they bossed white men. But they could not and would not boss their own people. This is known as the Mesquakie Boss Syndrome.

Indian time precludes decision judgements. The Minority-Majority Cultural Pluralism place the minority at the mercy of the majority group. Political changes are involved. Indian leaders are aware of this. Indians who realize this know that they have to operate effectively. The burden is placed on the Indian. They have to learn the American cultural system which includes Competition, Majority Values, Morals, Mores, etc. Educators enter the picture with these differences. Majority group prejudices must not be indicated by teachers. We must help them until they have grasped the responsibility or spanned the gap between their's and the white man's cultures. Indians do not have spokesmen who can handle this yet. They need well trained Indians to speak for them and to be their leaders. We need a generation of professional type of Indian leader. These would include lawyers, doctors, professors, business men and spiritual leaders, that have risen from their own ranks and returned to their people in roles than were previously played by the majority group. The place to start training these leaders is in the first grade if they have had no previous push such as English speaking or peripheral area living. Indians will continue to have inferiority complex until they can handle their own. Indians must have the proper tools to compete. The education of the Indian must come up to the level of the white child.

SUMMARIES OF THREE DOCTORAL DISSERTATIONS

Title: Shonto; A Study of the Role of the Trader in a
Modern Navajo Community
Author: William Yewdale Adams, Ph.D. 1958, University of
Arizona

Title: The Hispanic Acculturation of the Gila River Pimas
Author: Paul Howard Ezell, Ph.D., 1955, University of Arizona

Title: Patterns of Communication and the Navajo Indians
Author: Gordon Franklin Streib, Ph.D., 1954, Columbia
University

By

Maunelle Martin

Title: Shonto; A Study of the Role of the Trader in a Modern
Navajo Community
Author: William Yewdale Adams, Ph.D., 1958, University of Arizona
Doctoral Dissertation Series Publication No. 58-2783

In this investigation the basic objectives were to analyze and describe the total sociocultural environment of the trading post, including all of the institutions of both Navajo and American society which would necessarily bear upon any trader in it; to record, classify, and analyze the total range of behavior of the trader toward his Navajo clientele; and to account for the latter in terms of the first.

The author chose the name Shonto to represent true folk society in a very isolated section of the reservation and conducted his research at a specific trading post which served one hundred families in the nearby area. These families traded almost exclusively at this place, and the trader could observe and keep close track of every phase of their economic life-a fact that will be shown throughout the study. By families is really meant households, which formed some thirty-nine residence groups with 568 inhabitants. To accumulate the data, Mr. Adams worked at the trading post, and the community never knew or realized that the investigation was in progress. There was no formal interviewing. His chief informant was a Navaho hired man at the post: a man who had never been to school, spoke no English, was a long hair, had been off the reservation only twice, and was highly respected in the community. There had been some anthropological study in this locality but no ethnological investigations. The author points out the fact that even though the trader has played a very important role in the life of the Indian, very little has been written in this field. Most authors gave it only brief mention until the appearance of Underhill's book in 1956, when one chapter was devoted to the trading post.

Data were gathered from store records, school census, and hospital reports. The author states, "I have engaged in credit saturation, delaying checks, tampering with the mail, misrepresentating the outside world, and all the other devious devices by which the trader maintains his position in the community. If I had not done these things, I would not have been a trader-and this study could never have been done."

By way of historical background, the Shonto Trading Post is located 34 miles from Kayenta, 54 miles to Tuba City, and 132 to Flagstaff, the nearest shopping center. The community is located in the central part of three parallel canyons draining the Shonto Plateau and has a cover of bunch grasses and sagebrush juniper. Trading in this area began with the coming of John and Louisa Wetherill to Kayenta in 1909. During the 20's a primitive road was constructed for wagon use and no cars were able to make it until 1935. Before World War II only six men in the community had ever earned wages except on temporary government projects.

The Shonto Trading Post was originally established by Wetherill and Lee in 1915, and its quarters were in a tent. Subsequent owners made various improvements and in 1930 the business was purchased by the Roricks for $10,000. The present owners bought it in 1945 for $45,000 and in 1955 refused an offer to sell for $65,000. Although improvements, such as electricity and indoor plumbing, have been added during the years to the rough building, it still resembles the old rural general store.

Of the 100 households studied, 52 were matrilocal, 42 were patrilocal, 3 uncertain, and 3 neolocal (lived on school property). Two of the households were lacking women and these men were suspected of witchcraft. The Natani (leader) of the community is a man of 58, speaks no English, is moderately well-to-do, and has one wife. Shonto's tribal councilman is the community's most abherrant personality. He is a 63 year old long hair, speaks no English, spent eighteen months in Leavenworth Federal Penitentiary, is known for his ingenuity for acquiring money and goods, is a distributor for home brew liquor (tulapai), has a low status with the group, is the object of much ridicule, has no children, once had four wives at the same time, and has much anxiety over his sterility. He asks the trader for medicine to remedy his situation and takes vitamin pills regularly.

All offenses are treated as private wrongs and restitution is sought by the offended party and/or his relatives. To call the police one must contact Tuba City, and the time element discourages this. There is no resident police for spontaneous arrests.

The religion of these people has been unaltered by Anglo-American influence. It is estimated that the men spend from 1/2 to 1/3 of their waking hours in overt ritual activity, and the women spend 1/5 to 1/6 of their time. Major ritual occasions are great public ceremonies and include nearly all the households. In Shonto there are five regular ritual practitioners and two apprentices. The most important Natani is busy about two or three days a week. Witchcraft plays an important role, and each citizen is careful in such matters as the concealment of hair and fingernail cuttings. The most commonly suspected are a brother and sister about 70 years old and another man who is about 70. Their respective families have moved away from them, and when they enter the trading post the other visitors leave quickly. Even the hired man makes himself scarce. He is a maternal nephew of one and the son of another suspect.

There were no missionaries in the locality prior to 1955, and very little has been done since then. The most profound effect of American culture has been in education, but its ultimate effects are still to be determined. At the present time there are 50 children in the Shonto Day School, 90 in higher grades in off-reservation schools, and 10 enrolled in high schools away from home. The adults voice little or no objection to school but often want to keep one child home to help with chores.

Recreation consists of horse races, roping, and shotputting, with drinking as the principal diversion. Orderly drinking seems to find wide acceptance. Illicit sex is another popular diversion. There is one professional prostitute at Shonto (but the men boast that every woman has her price). She is 44, occupies a universally recognized status, openly solicits in and around the trading post, has no children, is the daughter of the Navajo's most respected singer, and has a husband who serves as procurer for her business.

The material culture of these people is very primitive. There is no electricity, gas, plumbing, and few autos. 75% of the hogans are beehive type and 25% are conical or forked stick type. Nearly every residence group has at least a ramada, a sweat-house, and a corral. There is one mechanical device that is found in practically every household; it is the sewing machine. There are nine motor vehicles, therefore the horse remains the principal instrument of travel.

The wearing of undergarments for women is unknown, and most of the fairer sex get a new dress twice a year. The recognized way for the man to appease an irate wife is to buy material for a new dress. Their jewelry is Zuni-made and purchased at the trading post. Of the men there are 58 long hairs and 80 short hairs. They live on virtually a salt free diet. For craft work, the women weave blankets and make pottery, baskets, and cotton sashes. The men have done no silversmithing in the past ten years but occasionally make moccasins and other leather items. Some of the old men engage in knitting.

On the basis of ability to speak English a number of specific qualities and responses can in general be predicted for Shonto's Navajos. They are grouped as follows:

Minimal or no English - long hair, conservative dress for both sexes, no furniture, appliances or automobiles, heavy ritual participation, recourse to white medicine and law only in extreme emergencies or last resort, respect for Natani's authority, no interest in tribal government, dependence upon trader for all dealings with outside world.

Everyday English - Sometimes furniture and autos, heavy ritual participation with occasional sponsorship, initial recourse to either Navajo or white medicine or law, depending upon situation, respect for Natani as well as consciousness of authority of tribal government, direct dealings with outside world as well as trader.

Good English - Modern dress, furniture and auto, moderate ritual participation but sponsorship rare, initial recourse to white medicine and law in most cases, Navajo practices secondary, outspoken criticism of tribal government with little interest in Natani, dealings with trader purely commercial.

In the economic phase of the Shonto community native enterprise, wage work, and unearned benefits are primary sources. 80% of the money income is derived from the outside. Corn is the main crop with livestock raising providing income from lambs, wool, and hides. At the same time some 14,638 sheep are consumed yearly by these inhabitants. 1/6 of the income is from stock. The most active singer earns about $600 per year. From tulapai the chief entrepreneur derives about $250 ($3 a gallon); from prostitution comes $350; and truck ownership (for taxi service and bootlegging) provides a large source. It is estimated that 3/4 of the trucks on the reservation are paid for by these means.

Railroad work is of vital importance. Although the work usually lasts only three or four months, the average wage is $1.54 an hour, and practically every able bodied man from 21-50 years of age has at sometime or another been employed in this way. An extended benefit is that any man who earned $400 in a previous calendar year and worked a minimum of four months can draw unemployment compensation varying from $3.50 to $8.50 for each day of unemployment equal to that number of days he worked. Total wages in this year from railroad work or benefits amounted to $67,964, and all but six residence groups received some railroad income.

From welfare aid came $13,598, bringing the average mean income per household to $1656. Considering that these people paid no taxes, no utility fees, no rent, no medical or dental charges, and no schooling costs the amount of income becomes more meaningful. The mean would probably be around $2300.

Trading with the white man began around 1800 and with the Mormons in particular. Previous relations in commerce had been the trading of buckskins and blankets for agricultural products with the Pueblos, for bolt goods with the Spanish, and then for horses and guns with the Utes and Mormons. Gradually they began to trade for various luxuries that they could afford and wanted.

One of the first trading posts was founded in 1868 at Fort Defiance and was an outgrowth of the ration system in trading for Navajo wool. Posts were soon established at Keams Canyon, Ganado, and Fort Wingate, and all owners were former army or Indian agents. During the next 80 years this enterprise was largely in the hands of pioneer families. The coming of the transcontinental railroad made it a permanent thing with Gallup becoming the great depot. Today the reservation has some 200 trading posts. In the early days there was no currency available, so the owners issued a kind of trade money called "script" with blue paper worth 10¢, yellow 5¢, and red 1¢. Years later the government outlawed this practice, but it is still prevalent in various areas. Wool, blankets, hides, and pelts were the main items of trade, and in 1890 we find the heyday of the rug trade. Pawn was a basis for credit, and this still exists today to a limited extent.

The trading post in outlying areas enjoys virtually a territorial monoply. Credit (based on future income from checks, wages, or livestock) is of upmost importance and guarded closely by the trader. The assets of the Navajo are not subject to lien or attachment of any kind, thus no notes or crop mortgages or legal recourse. Some form of pawn is the only method of security for collecting loans.

Shonto carries only one brand of anything. A cluttered appearance is necessary (for the Navajo won't buy what he can't see), so everything must be in view. There is one price for each item except flour. In this catagory there is one price for credit, one for cash, and one for outsiders. Outsiders can buy at a 15% discount not given to the local clientele-this is to encourage their coming long distances to patronize the business. Flour and shoes are the most desired items. All prices are in multiples of 5¢ because pennies are an inconvenience and difficult to handle mathematically.

A tabulation showed that during April 1956, 1112 customers traded at Shonto giving an average of 48 daily. One day's receipts were $729 while many days the amount was much smaller.

Mail for the community comes to the trading post and the trader keeps alert to the arrival of checks. He often holds them until he is sure the customer has used up his credit to just be covered by the check. Little cash is ever handed to the Indians. It is figured that no more than 10% of the unemployment compensation and scarcely 1% of the welfare benefits reach their destined recipients in cash.

The store's vaults usually have some $3000-$5000 in pawned jewelery. The gov't.

rules that the pawn must be kept a minimum of 6 months before it can be sold. However, the owner of Shonto never sells any of the jewelery unless the owner refuses or gives evidence that he does not intend to redeem it. Usually at lamb season, a sign is posted saying that all jewelery must be redeemed. The owners come in and redeem it, then turn around and pawn it again; the jewelery never leaves the store and actually "lives" there.

The correct procedure used in buying a rug from a Navajo is to look in silence a minute or two, do not touch or measure, come out with a figure, and stick to the decision. It is felt that to examine the rug is to show weakness in judgement.

The shopping habits of these people involve much deliberation and wariness. As the customer enters the store, he usually delays at least 20 minutes before looking or attempting to purchase any item. The one exception is pop. Pop, the lubricant of Navajo commerce, is the beginning and ending of all trading, and often is indulged in during the process. It is also the reward for small jobs and the payment of an account with the trader. When the customer decides he is ready to begin his business he goes to the counter (only one is permitted at a time and the others wait their turn). If he has commodities to sell, this is the first order of business. The trader makes out a due bill, and then one item is purchased at a time and subtracted from the total amount. Cash buying is done by only those who have exhausted their credit or by outsiders. In this enterprise the "customer is always wrong". 90% of all trading is done in a Navajo jargon which the Indians call "baby talk".

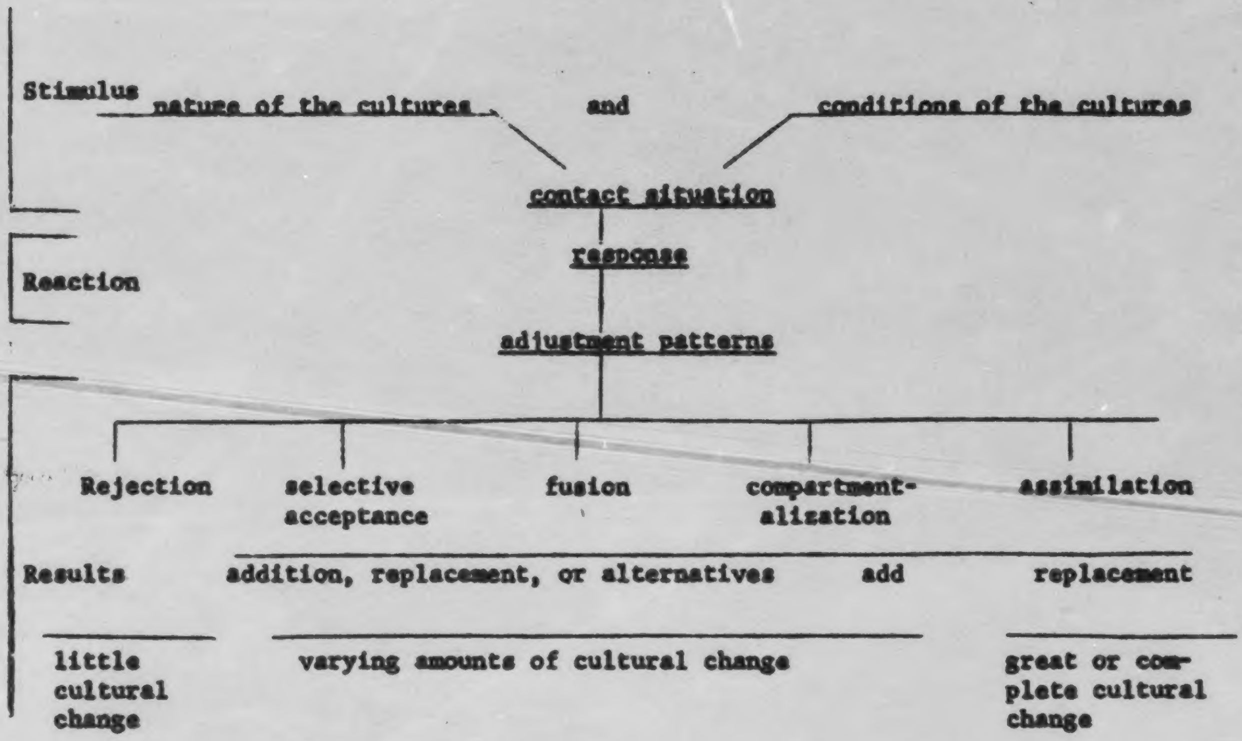
It is pertinent to remember that the Western Navajo showed little awareness of the Treaty of 1868 and did not behave like a conquered people. In theory the subjugation of Western Navajos began in 1906 when they were "reservationized". They were really out of the reach of the Tuba City Agency until the 30's, and real subordination began in the trading posts. Stock reduction, schools, and hospitals met with massive and articulate resistance, but this resistance burned itself out. All Navajos have to concern themselves with the ways and wishes of their White neighbors, but only a handful of whites in special capacities (commercial, administrative, and charitable) have to concern themselves with Navajo life.

The Shonto trader was asked to give his description of the ideal Navajo. He chose a man of 44, good personal adjustment, regular seasonal employee of the Navajo National Monument for 20 years, skilled in road grading and stonemasonary, reliable, punctual, available for work when needed, and does not take time off from work without obtaining permission. He keeps close check on his accounts, budgets himself, is conscientious in paying his bills, lives in a hogan with his wife and 7 children, has long hair, speaks no English, has a large flock of sheep, is an assiduous farmer, does not drink or fight, and regularly attends and participates in native religious performances.

Title: The Hispanic Acculturation of the Gila River Pimas
Author: Paul Howard Ezell, Ph.D 1955, University of Arizona
Doctoral Dissertation Publication Series

In this investigation the researcher primarily draws on documentary sources of travelers (civil and ecclestiatial) and reports of government, military, and church officials. Beginning with the 17th century the Pimas came in contact with Hispanic culture. There was a period of 160 years of intermittant contact in an atmosphere of equality-the Indians were never forced to live under two sets of values, they could choose what they wished, and as a result their culture became enriched.

The five dominant patterns of adjustment trends in the Southwest have been that of rejection, limited selection, fusion, compartmentalization, and assimilation. Some tribes have been subjected to one or a combination of several of these patterns. To illustrate these methods Mr. Ezell uses the following diagram:


Stimulus
nature of the cultures
and
conditions of the cultures
contact situation
response
Reaction
adjustment patterns
Rejection
selective acceptance
fusion
compartmentalization
assimilation
Results
addition, replacement, or alternatives
add
replacement
little cultural change
varying amounts of cultural change
great or complete cultural change

Several items affect the type of contact situation and amount of change. They include geographical location, duration of contact, continuity of the contact, and the relationship of the two societies. The two subtypes are: forced and persuasive. Most conflicts and frustrations caused are brought about in part by denials to the subordinate society with holdings, inhibitions, and imposition. In view of the foregoing statements it is interesting to note that the contact of the Pimas with Hispani culture was one of good will, and political affiliations were of greater concern than any changes in culture.

The first acceptances of the outside culture are seen in the use of wheat and horses; later came cattle and plows, yet followed by the rejection of the prohibition of divorce. Major other orientations were concerning curing, economic labor, and war.

Contact with the Spanish consisted of visiting priests accompanied by a few soldiers and guides, then church and military personnel, and later with miners and their families.

First accounts estimate the Pima population to be between 1200 and 2000 people who inhabited 6 or 7 villages. The first inhabitants of this locality in the study were the Hohokams who resided on the Gila and Salt Rivers. They are famous for their big houses of the 12th century, and the cause of their abandonment about the 15th century is still a mystery. After the 14th and 15th century the Hohokam story becomes obscure. In fact, the period between the abandonment of the large houses (about 1400) and the earliest mention of the modern Papago at the close of the 17th century has been almost a complete blank. And we know even less of the pre-history of the Gila River Pimas than we dc about the Papago.

Contacts with the Spanish were very amicable and the visitors were greeted by the group with kneeling, placing of arches, bowers of flowers, crosses in the road, and sweeping of trails.

Outstanding among the visiting missionaries was Father Kino who made five trips to the Pima area between 1694-1700. He was accompanied by clergymen, soldiers, Indian servants, and interpreters. After Kino's death some contact was kept but there was little extension of the mission frontier. The Spanish were unable to encourage any migration of their own people to the Pima country due to lack of desire for colonization or building cities and industries. They did not care to encounter the Apaches who were raiders and strong enemies, but were content to have the Pimas serve as a fortification for Sonora. The bounty offered for Apache scalps in 1781 was 3 pesos.

The desired end of the Spanish period was to bring the Indian under the commonwealth rather than to shove them aside or tolerate them.

When Mexico became independent of Spain in 1821, for ten years Sonora was virtually without an organized government. The need of protection from raiding tribes to the north was doubly important, and the Pimas were protected and encouraged to remain in possession of their land. Since Mexico could not get settlers or colonists to go to the frontier, they turned their attention instead to means by which the loyalty of the Indians could be insured to Sonora.

During this era contact with Americans was meager. Few trappers spent more than a short time with the Pimas. The appearance of the U.S. Army on the Gila River in 1846 brought an end to the Hispanic influence.

The Spaniards called any and all groups "Pimas" living in the territory of the Gila River south of what is now Sinaloa. Pima is a compound of "pi"(negative prefix) and of "matc"(meaning know or understand). But for themselves they are termed "river people". In this study Pima means all speakers of Piman. They are a fine looking race and the women are pretty and graceful. Their population has suffered greatly from war, disease, and low birth rate. Trachoma was highly prevelant but few physical defects are recorded by early historical writings. The Spanish brought such diseases as smallpox and measles which played havoc in the form of some 10,000 deaths over a period of time.

They were a roving, hunting, and gathering people. Irrigation was an early practice and water was derived from the Gila and Santa Cruz Rivers. Earliest food consisted of saguaro, nopal, mesquite, screwbeans, and seeds. They lived away from the rivers because the heavy tree and shrub growth near the water made them easy prey to the raiding Apaches. Fish and wild sheep (one writer observed a pile of about 100,000 horns) served as meat for these people. Irrigation for cleared fields was from ditches and dams built across rivers. Through irrigation these early peoples established a stable economy with a surplus of food at an early date.

They had early contacts with other tribes: some friendly (Sobaipuri, Papago, Boja, Maricopa, Yavapai) and some unfriendly (Apache, Mohave). The greatest enemies were the Apaches who were consistently hostile and made regular raids. The Pimas joined forces occasionally with the Spanish in fighting the Apaches but more often fought them alone.

Some of the outstanding evidences of their learning to utilize resources, of their human energy and ingenuity, and of their ability to achieve an adequate standard of living are demonstrated in the following: a high standard of living (higher than other groups with whom they associated), food from agriculture, leisure time for ritual activities, recreation, visiting, and traveling. They had cotton for clothing, water from wells and dams for domestic use, and sufficient wood for fuel, homes, storehouses, tools, and weapons. From the Spanish they first acquired wheat, chick-peas, tobacco, onions, potatoes, yams, cattle, oxen, and an extension of their canal system. By the time of the first Spaniards the Pimas grew such crops as maize, pumpkins, tepary, beans, muskmelons, watermelons, pepper, cotton (seeds used for food), and beans. No famine has ever been recorded with these people.

Fences were an innovation brought by the Spanish and closely following were farm tools (hoes, axes, shovels, mattocks, and rakes), and later came chains, wagons, trunks, chests, and picks.

The wheat, planted in the fall and harvested in the spring, presented the problem of threshing. The crushing was done by horses, then the women winnowed it by tossing it into the air for the wind to carry away the chaff. It was in 1853 that historical writings mention the waddle and daub granaries. The Pimas used the wheat and seeds to crush and make into a gruel; they parched masquite and used it and corn for breadmaking; they roasted horse meat; and they used drying for the preservation of meat and vegetables.

Farming as well as gathering and canal building was a cooperative affair shared by man and women. The men were responsible for such tasks as mescal gathering, hunting, weaving, fishing, and war; while the women did household tasks, caring for the children, food preparation, carrying wood and water, basket and pottery making. One source remarked, "The women are perfect slaves and greatly fear their men."

Ownership of dams, canals, and fences was often cooperative while such items as land, water, and wild products were considered public domain. The Spanish gave an awareness of possession to both group and personal property.

Farming and fighting overshadowed other activities. Their commerce was based on agriculture surpluses and manufactured products. There was often much hospitality afforded travelers and exchange of food gifts. They came to the relief of starving Tucson in times of scarcity and told those people, "Bread is to eat, not to sell; take what you want".

The beginning of trade with the Spanish in 1732 was based on baskets, belts, hair bands, blankets; and in return the Pimas received horses, knives, chomites (shirts), and needles. By 1774 a quantity of sayal and bayeta (cloths) was added in trade for clothing, buttons, and beads. Barter was the basis for all commerce, with clothing as the medium of exchange.

There is no mention of any domesticated animal with the primitive Pimas-not even the dog. They did keep eagles and hawks in cages, possibly to secure their feathers which had ceremonial significance. With the coming of horses, the animals were at first greatly feared, and the Indians were delighted to learn they ate grasses instead of little boys. Ownership of horses was for prestige purposes, and they were used for riding only. The Pimas would often impoverish themselves to trade much in buckskin, mantoe, and produce for horses only to have the Apaches steal them.

It was believed that all Apaches were possessed with an evil spirit, so when a warrior killed one of these enemies he had to undergo a purification ritual. He would absent himself from the village for sixteen days and speak to no one. For the first 24 hours he had no food and water, then ate sparingly. During the entire ordeal he would not partake of any meat or salt and drink only river water. For the first four days he bathed himself many times; the second four days he plastered his hair with a mixture of mesquite gum and black clay. This was washed out on the eighth day. The next day he smeared his head with black clay which remained on until the 12th day when it was washed away. He then combed his hair and braided it with ties of red ribbon. Four days later he bathed again. On the sixteenth day he returned to the village and was met by an old man. The warrior placed himself full length on the ground, and the old man bent down, passed some of the saliva from his mouth to that of the warrior, and blew his breath into the nostrils of the latter. The warrior arose and was considered clean. Then his friends congratulated him on his victory.

In preparation for war, there was much dancing and painting of faces and hair. This was the order of the day when returning from war, also. It was a common sight to see the scalp or some piece of the body (usually arm, foot, or hand) of the dead in the center of the plaza or placed on a staff. The demonstration included feasting, and often the warrior would even go so far as to eat with the very hand of the dead person which was almost rotten as the result of the long time which they had kept it.

Dome shaped huts consisted of pole framework covered with mats of carrizo. By 1716 huts were made of mats of reed. Later mats were replaced by sacaton grass sprinkled with earth. Prehistoric dwellings had been thatched and partly earth-covered. The size of apertures is unknown. Each family usually had a ramada described as a "large arbor, open on all sides and on the top they pile up the cotton in the pod, corn, and wheat straw."

In technology little information is available except concerning a few tasks: ditches, canals, and weapons (the potato masher type club, the bow, tipped and untipped arrows). The Spanish introduced slings, shields, and leather jackets of several thicknesses. Perhaps the greatest technological development was their basketry, and this was influenced by the using of wheat straw. Wickerwork was used in the Pima cradleboard. Weaving was an aboriginal industry. In ginning, cotton was spread out on a mat and women beat it with a switch to separate the seeds from the fibers. Spinning involved a spindle; the material was imbedded in sand and the spinner twisted it with and between the fingers as she drew it out from the top from the ground, the foot pressing gradually on the mass of the material. Some accounts describe a loom of four stakes and a shuttle two feet long. Articles of belts, head bands, ties for the hair, and buff colored blankets were sometimes woven by the women but mostly by the men. A cotton blanket sold for about $10.

Legend and mythology were an integral part of the Pima life and in early history the cycle of original tales was related to the people in an even of four successive nights. The coyote was a definite character in their fables, and many were of culture heroes. The word "god" and "devil" (accepted as a very real and active agent) came from other tribes. Natural factors of good and evil were connected with the wind and storm clouds. Eclipses were regarded as omens of disaster. Much preparation was made for burial. The body was tied with ropes into a sitting position and placed in a 4-6 feet deep excavation. No earth was put in, only a roof at ground level. Various provisions of sustenance and weapons were placed in the grave. The women lamenters, assembled with bedraggled hair and pitiful expressions, would sit by the corpse, heads bowed, wailing, "hou,hou" until time for burial, which was usually at night. The nearest relatives would remain in the village for weeks. Mourning for a child lasted a month and for a husband or wife, six months. The names of the departed were never mentioned again. There are references to cremation and from the time element it is presumed that these people probably practiced internment, then cremation, and later reverted back to the first method. In cremation the corpse was laid out in the house with all his property and burned. All friends took some of the ashes, dissolved them in the gum of the mesquite tree, daubed their faces, and permitted it to remain until worn off. Some sources infer that only the highly esteemed of the village were cremated. In the burning process this included all belongings even horses and cattle which served as a meal for the mourners. This impoverished the widowed wife and children.

Health (disease) and curing were the strongest orientations of Pima culture. All sickness, death, and misfortune were presumed to be caused by witches. To combat these was the work of the shamans, who used pebbles, coal and roots of the zacate. They would come to the patient (keeping some of the articles in their mouth), suck where the pain was, then show the patient and say, "This is what made you sick". The object was then thrown in the fire. The article represented the sun, some bird, animal, reptile, or Apache whom the patient or a relative had offended in some way. In addition to sucking, blowing tobacco smoke over the patient was another common practice. Brushing with bird feathers, prestidigation, singing, application of fetishes to afflicted parts, burning, and scarification were other methods. People became shamans by inheritance or power given in dreams. They had great influence and were feared by the people. Occasionally they were blamed for calamities and in 1842 there are records of fourteen being killed for causing epidemics.

Little change is seen in the interpersonal relations. Households were of the extended families, marriage occurred shortly after puberty, no blood relatives married, and polygyny was permissible but not common. There was no formal marriage ceremony or divorce proceedings. One was as simple as the other, i.e., just a choice of mates or deciding the union should be dissolved. Children were treated with kindness and consideration rather than with discipline and coercion. The grandparents assumed much of the care of children and often used the word ä äp (Apache, literally enemies) to still a crying child, and physical punishment was almost never resorted to. The missionaries attacked the practices of polygyny and divorce but had little results in making any changes.

The Pimas were affabile, friendly, and courteous. They seemed good natured, sociable and given to laughing. With the coming of the Hispanic people they still had no greeting but used ntohīm meaning "I am going".

The Spaniards found no native government existed before their arrival. Neither had they laws or traditions to govern themselves. The foreigners appointed native officials who had some degree of leadership and authority or whose status warranted their appointment. The leaders had no direct authority, and government was by example and exhortation. To give importance to appointed officials, the Spanish administered the baptisimal service and gave some insignia of the office. They assigned titles of govennor, captain, alcalde, and fiscal. Actually the leader became a war leader. The chief effect of Hispanic contact in this realm was to formalize and to regularize offices, functions, and procedure by using men of sufficient status to have them acceptable to the Indians.

By the mid 19th century there were 4000 people in this area (which represents a double in population), and the number of villages was 7 to 11.

Title: Patterns of Communication and the Navajo Indians
Author: Gordon Franklin Streib, Ph D 1954, Columbia University
Doctoral Dissertation Series Publication No. 10,804

In this study the communication process was investigated from the phases of communicator, content, mode of transmission, and the audience. Therefore, these questions were paramouat: who transmit the news, what sort of news is transmitted, the means (whether person-to-person or other means), and who receives the news. Data are offered to show the way in which communications are carried on about a particular subject: agricultural affairs. A case study is given in which communications as it affected the attempt to unionize a group of Navajos to point out the interrelations of the components of the communication process. Finally, an examination is made of the concepts "pattern" and "social integration"; and the impirical data, organized as patterns of communication, are offered as indices of the degree of integration of the society.

There was a need to accumulate compatible information on the communications behavior of peoples in non-Western cultures to determine the degree to which findings obtained in our own society may parallel or oppose those found in other cultural contexts. The Navajo people have remained aloof from Western culture yet making great strides in giving up native culture in recent years. Their communication information remains as in traditional times: person-to-person. According to the writings of anthropologists, communication as a process by which social and cultural change is brought about has been a singularly neglected area. This study is one of the first of its kind.

The 70,000 Navajos are a pastoral agricultural people living on fifteen million acres of rugged table lands and mountainous reservation. One half of the total income is derived from livestock, principally sheep. The home is a hogan with no conveniences. Water usually is transported long distances; there is no electricity; transportation is by horse and wagon; the diet is of mutton, corn, fried bread, and coffee; and only about 20% have any command of the English language. Eight thousand of these people were captured by the U.S. government, then released in 1868 to return

to their homeland. After a period of time 35,000 of their animals were restored to them by the government. They are now under the jurisdiction of the Bureau of Indian Affairs, U. S. Department of Interior. They organized their own tribal government in 1923 which is a quasi-legislative group subject to the approval of the Area Director and ultimately to the Secretary of Interior.

Their social organization is matrilineal and matrilocal and involves clan membership. The extended family is the center of their social life, marriages are arranged by the families, and the new family lives with the bride's parents. There is a relaxed and permissive attitude toward children with discipline delegated to the maternal uncle.

The religion of these people is inextricably woven into the whole fabric of life, and belief in the supernatural is paramount. Death is fearsome and abhorrent. Ghosts are powerful and menacing, and they may return to harass and frighten the living. Witchcraft is practiced. To counteract the supernatural beings are ceremonials, medicinal preparations, prayers, chants, and rituals. These depend upon the type of illness whether it be physical or psychological.

The main cultural contact situation for these people has been the government service followed by teachers, missionaries, and traders.

In initiating this research, two communities were chosen in which to survey. One area was near Fruitland, New Mexico. Here is an irrigation project which was opened in 1936 and has been expanded to a population of 1200 with 200 family farms on 3000 acres. Principal crops are corn, pinto beans, alfalfa, but no cows, pigs, or chickens. Water is provided by the San Juan River.

The second community under study is one near Many Farms, Arizona. Irrigation here is from a dam built in 1944 and 85 farms were created on 1200 acres. This is a very isolated section of the reservation with the nearest town being 100 miles away. Corn and alfalfa are the main crops; and there is less equipment and acculturation than at the Fruitland site.

The researcher wished to become acquainted with the community and be accepted by its citizens. Fruitland had had previous contact with anthropological investigators but not so at Many Farms. After a few months a random selection technique was devised with open-end and structured type questions, and responses were recorded on the schedule during the interview. The first summer's work was exploratory in which questions were asked about problems in agriculture, possible sources of information and advice in meeting these problems, and other topics (Korean War, tribal affairs, local affairs, government personnel, and liquor prohibition). Then there elapsed a period of eight months from the time of the questionnaire and return to the field. An effort was made to secure an index more valid concerning the degree of acculturation and these items were used: opinions about the new procedure for selecting tribal leaders, cutting of hair, the women wearing American clothes, encouraging young men to become medicine men. Values were based on questions concerning: education, getting ahead, working hard, moving off the reservation, and the role of kinship. The questionnaire was pre-tested and revised eight times because of the large number of variables.

Variables to be considered included age, sex, education, socio-economic status, and urban-rural residence. There were also such phases as attitudes, values, and behaviors and the extent to which Western culture had been adopted. In the two aspects of acculturation this investigator chose: the characterization of the degree of acculturation for a given culture at a given point of time.

Questions that were used to determine acculturation:

1. Some Navajos say that it is a very bad thing the Navajo young men are not learning to become singers (medicine men). What do you think?

2. Some Navajos say it is a bad thing that some Navajos do not move out of their hogans when someone dies in it. What do you think?

3. Do you think it is a good idea for Navajo women to wear American style clothes?

4. Do you think it is a good idea for Navajo men to cut their hair?

5. Do you think it is a good idea for the Navajo to learn white man's way of voting?

6. Some Navajos say that it is bad that many Navajos are building modern rectangular

houses rather than the old style hogan. What do you think? A scale analysis was used in tabulating results of the questionnaire.

In the history of the Navajo people the most relevant mode of communication has been person-to-person. Sometimes runners or smoke signals were used. As there was no printed language such information as legends, stories, myths, prayer and chants, and ceremonial rituals had to be handed down by word of mouth.

To study the present mode of communication the following questions were used:

1. Are there any people around here who seem to know the news? Answer: A young man who takes his responsibility lightly and is thus free to travel around to all the ceremonials.
2. I went to a Yeibichai over on the other side of Black Mountain. Yet people at Many Farms knew about it. How did the people find out that a Yeibichai was being held way over there? Answer: Someone told them.
3. How do you find out about the government instituted meetings which are held around here? Answer: from Navajo leaders.
4. Do you think some Navajo should be appointed to tell the people about the meetings? Answer: yes.
5. What kind of a person do you like to have as a delegate to your tribal council? Answer: One who is able to speak forcefully and effectively.

Respondents stated that in political campaigns the candidates did not talk about themselves and their qualifications. The important thing was that he could make a speech. When asked if this was a carry-over from the old days, the reply was "yes". The old Natani (leader) could make a good speech. When asked who explained the new way of selecting their leaders, 35% said "no one", 10% did not know, and 11% said "a Navaho leader". Some said that the white government employees had told them. The ineffectiveness of their leaders is pointed out by this quote from one of the informants: "In old times Uncle Black Horse would go to Fort Defiance and talk to the agent and talk to the Fathers at St. Michaels. Then people make journey to Black Horse to find out. Now seems a blank. No news."

Navajos now are more interested in indigenous messages which concern ceremonials, weather, crops, livestock, and news of births and deaths. Imported messages about rules, regulations, plans, and programs which originate outside the culture such as national elections, international events, American legal matters and scientific information are secondary in interest to them.

Questions used in this phase of the study were:

1. Have you heard about the farming project at Parker, Arizona, where there are a number of Navajo families living and running farms? 65% had
2. Have you heard about the Ten Year Program? 61% had
3. Have you heard about the war (Korean) in the last week or so? 19% had. From the above questions the first interested them from an individual point of view, the second was of a less personal nature, and the third touched their lives less than the others. As acculturation rises, there is increased knowledge and interest in imported communication content.

When asked is there any kind of news which you would like to hear more about, the informants answered: local and personal 43%, good news 19%, off-reservation affairs 18%, tribal affairs 6% and unknown 6%. Most of the Indians questioned were not interested in items which are in the mainstream of American communication. When the investigator asked them if there was anything they would like to know from him, these were asked:

1. Are there any Navajos at Cornell?
2. Do they have rain where you come from?
3. How long do you cook peaches for canning?
4. Who built the bridge?
5. Can a white man learn to speak Navajo like a Navajo?
6. Do they pay Navajos less than whites in Indian Service jobs?
7. Do all Navajos think alike on these questions you ask?

About 30% of the questions were concerning the general welfare of the Navajo.

The next facet of the study was to try to determine the amount of contact the

Navajo people have with the three types of mass media: radio, print, movies. It was found that 22% of the respondents have radios but only about 1/3 were working and 31% of the owners do not listen. Only one or two take daily newspapers, and magazine readers are rare. The most common publications found were comic books and Sears catalogue. They were questioned about the "Adahooniligii-The Navajo Language Monthly", a magazine which deals with tribal affairs and has wide distribution to schools, government offices, missions, and trading posts. Even though it is published in Navajo and English, 76% had never seen it and 24% had but most of them were unable to read it.

Movies for this community consist of free films often shown at the school. When asked if they liked to see movies, 1/3 replied they did not (but those interviewed were older people and no children were included); and about ½ confirmed the fact that they had seen a movie in the past few months.

Person-to-person communication was divided into two categories: organized (ceremonials and meetings) and informal (family and friendship contacts). In the first named, the squaw dance, a religious ceremony and healing rite, though deteriorated in recent years is still a common occurrence. When questioned about attendance within the last year, 31% replied in the affirmative. Did they hear any news at the squaw dance, 13% said they had. It was learned that attendance is very poor at meetings called by government personnel or tribal delegates. There was much dissatisfaction expressed concerning their leaders. One informant stated, "Elected representatives should go back to the people and ask them what they want. Should be no dictatorship. They go to Window Rock, but they don't tell us anything that they have been told. We don't know what is going on. They are the only ones who know."

To study the informal phase of communication means, the question of the Yeibichai dance miles away was pursued. Usually the dates for such an event are decided on only a fortnight in advance and there are no radio, telephone, or newspaper announcements; yet people from as far as one hundred miles would attend. One Navajo answered in this manner: "Person goes from place to place and tells another who goes to another person. He tells and so it is passed on. Just like any other news. As soon as it happens, it goes from one end of the reservation to the other." Many people are involved and they must receive notification. Relatives help with expenses and arrangements, and these providers must be informed. Word is passed by car, horse, and trading post. Teams of dancers, medicine men, and helpers must be contacted. Then all of these participants spread the news to neighbors, family, and friends. News about native ceremonies seems to be adequately transmitted, while news of government meetings is not.

In attempting to study the audience the following topics were used for questioning: occupational achievement, formal education, residential mobility, kinship ties, and attitudes toward a legal norm.

Questions were:

1. Do you think Navajos should always try to get ahead in their work? 2/3 replied that if he had a satisfactory job he should settle down. (As acculturation rises there is an increase in proportion of Navajos who express a favorable attitude toward working hard and getting ahead).

2. If your child refused to go to school would you force him to go? A large percentage said "yes" thus indicating an adoption of the white man's values, for the use of compulsion by a Navajo is drastic. Some replied, "I don't think so, unless he's bad."

3. Are you willing to take a job off the reservation? More than half said "yes".

4. Are you willing to live off the reservation. Only 8% said "yes".

There is a big difference in questions numbered three and four. Just working off the reservation involves only one person and little assimilation. Moving to a job involves the whole family and cultural difficulties, which the Indian knows. Most of them had rather endure a low standard of living on the reservation than undergo the difficulty of living in a different social and cultural milieu.

5. Do you think the young should be forced to take care of their parents when they are old? Of the more acculturated, 1/3 said "yes", while in the low acculturated ½

said "yes".

6. What do you think about the prohibition of liquor? 23% admitted to drunkenness. There was much interest in the question and the informants were split on the issue of prohibition. They expressed the feeling of discrimination. One replied, "I favor repeal of the law--it's no use saying we are as good as whites if we are denied anything."

The investigator then turned to questioning concerning agricultural matters. There is a paid agricultural extension agent in each community involved in this study and the researcher wished to compare professional government employee with the native "experts".

Questions asked were:

1. How is your farm this year? In answering, 74% mentioned problems.
2. Do you seek help from the extension agent? 52% had
3. Have you ever gone for help? 6% had not

(Those with schooling and high acculturation were the seekers).

4. Why don't you ask the government people for advice about farm problems? Because the agent is not around or not competent replied 33%, and I do it my own way and have no reason to ask, said 67%.
5. What kind of a man would you like to have? One who would come and make contact and offer advice.

In determining the role of the Navajo as a communicator, these questions were put forth:

1. Do any other farmers come to you for help? 30% yes
2. (To the better farmers) Do your neighbors seek help from you? No. The Navajos consider that the "better farmers" are due to environmental factors such as land, water, luck, and chance and not to skills and efforts. They often do not understand the term "aid", thinking it is giving tools, buying seeds, fertilizers, etc., rather than assistance in the form of advice, suggestions, or information. Traditionally the Navajos believe that man should take nature for granted and work with it the best

way he can and to not accept the concept of mastery over nature. They blame government regulations to reduce livestock back in the 30's for upsetting the balance of nature and causing droughts.

The case study made by Mr. Streib was very interesting. It concerned a local of a national building and common laborer's union attempt to organize Navajos at Fruitland.

A contract had been signed between the company, tribe, and the Indian Service which stated that the Navajo were to be given preference in skilled and non-skilled work of the Amadillo National Gas Company pipeline construction on the reservation; the Navajos were to receive the same wages as non-Indians doing the same kind of work; and the company was given a right-a-way with a 20-year lease for which they paid $320 per mile and agreed to build a bridge across the San Juan River.

The union organizer moved in, using an interpreter, and began trying to unionize the Navajo workers. A strike was called and the union leader argued that the company had violated its agreement with the Indians and was not hiring them for jobs for which they were qualified. Twenty-six Navahos signed union cards which were for negotiation purposes only. The organizer decided to try to contact the people at a forthcoming squaw dance and asked Red Horse to speak on behalf of the union. Instead of doing so, he attacked the policies of the tribal council and councilman Greyeyes, and the audience was confused and split in their feelings. The union leader then tried speaking himself on the three nights of the dance explaining union activities, the significance of the strike, and picketing. He later learned that his interpreter had used a name for the union which meant "trouble maker".

The first day of the strike week a group formed on the trader's property near the Fruitland Amadillo yard. There were 6 Navajos (of which 2 were women) and 4 white pickets, and much interest was displayed by the Navajos. To counteract this action, the company increased their rate of hiring (the local traders, Fowler and King, did the hiring and chose those customers who owed them money). Only two or three quit work because of union sympathy. As the day progressed interest died down.

The union fed a free noon meal of Navajo style and even the picketers joined in the affair much to the consternation of the union organizer.

The second day there were only four pickets early in the day and by noon twenty. A heated conversation occurred between the traders and the union organizer with Navajo listening.

On Wednesday of the strike week the company hired twelve new workers and they were loaded into a truck to be taken to Farmington for a physical examination. There were no jeers, catcalls, or "scab" yells. The organizer invited 50 or 60 men to ride to the working site to show them the company was using white labor and try to get the Navajo workers there to join in the strike. The caravan made little impression, even though the company officials became rather excited. The foreman drew a line on the ground and told the organizer not to cross to which he complied. However, the Navajos ignored the statement, crossed over, watched the workmen, and helped themselves to the drinking water. The organizer wanted the company to try to stop them and thereby cause a disturbance, for he was well aware that the Indians would not understand being kept off of "their land". No action was taken and the scene was not created.

Mrs. Miller, director of welfare and placement work for the Navajo agency came to Fruitland on the fourth day and explained the rights of the Indians in the matter. On complaint of the organizer, she informed him that they could sign formal statements of breach of contract under consideration. Forty-five signed such a statement.

On the fifth day only the organizer and his assistant were at the picket position until 10:15 a.m. When another truckload of workers were to leave for physical examination, the organizer told Red Horse to tell the others to jeer at those who loaded into the truck. He repeated the sentence in moderate tone at which the organizer repeated the Navajo words in a yelling tone. The new recruits departed without a murmur of protest on the part of the union sympathizers. As the organizer shouted in Navajo, "Don't go to work!" he made a most blatant example of cultural blindness, for the Navajo never shout except when intoxicated.

The strike organization disintegrated completely the sixth day.

The only aftermath of the strike was the appearance of the union organizer before the Tribal Council when he stated that Amadillo had violated their contract. In response the director of the Navajo Agency gave a broad picture of the pipeline operation and its effect on the Navajo, and no action was taken on the union's complaint.

In analysis of the failure of the union to organize, these points are relevant: change and decision-making is a slow process with the Navajo; the company offered propaganda by deed (jobs), the union by words; the trader played a multi-facet role; the union promised benefits but could not show immediate help; there was no print, radio, or film communication (the Indians were unable to even read the picket signs); union people failed to use natural leaders such as councilmen and chapter officers; workers refused to quit (it was the best job they had ever possessed-a weekly income of about $80); Navajos are skeptical of programs introduced by whites for their benefit; and they have a feeling of benevolence on the part of the government and much is due them.

Briefly, in summary, both of these studies are examples of attempts to communicate Western type messages to a semi-literate people, in which the purpose was presumably to benefit the recipients of the messages. In both cases the complexity of the messages hampered their transmission. The people, in general, did not have the cultural cues for perceiving and understanding a program pertaining to scientific agriculture. In the case of the unionization situation, there was no institutional analogies to aid understanding.

Select

SUMMARY OF ARTICLES ON INDIAN EDUCATION

by

Moses E. Arline

"INDIAN STUDENTS IN COLLEGE"

Young people of Indian blood are being encouraged and subsidized by state and Federal Government funds to attend college as a part of a nationwide drive to convert reservation living over into a more orthodox community basis. It is recognized that this process of weaning the Indian away from his reservation where he has had security, poor as it is, will be a long and difficult task. Students of Indian life including many leaders of the Indian race also believe that advanced education of the youth will be a vital key in the total rehabilitation of these people.

Southern State Teachers College including South Dakota has registered many Indian students for a long time. This study covers students of Indian blood over a period of 33 years. Their college careers were analyzed to discover how long they stayed in college, their average grade point scholastic record, and what they are doing at the present time. From this data certain conclusions and recommendations and advanced education of Indian students are made with a hope that it will have value in the future direction of the training of the Indian people to fit into the plans for rehabilitation

Data on Indian College Students from 1925 through 1958:

Indian Student Tenure VS Scholarship Level

No.		Tenure		Av.	Hp.	Per Cr.	Hr.
36	attended	1	quarter or less.			.88	
7	"	2	"			.76	
16	"	3	"			.82	
13	"	4	"			1.23	
3	"	5	"			.99	
10	"	6	"			1.19	
4	"	7	"			.93	
4	"	8	"			1.55	
17	"	9	"			1.26	
2	"	10	"			1.41	
1	"	11	"			1.18	
9	"	12	"or more			1.54	
Total 112						Average 1.14	

This study covers a 112 cases and the data in the table gives evidence that the

---

Reference:
Ludenon, W.W., *Journal Educational Sociology*, Vol. 33p. 333-5, March 1960

tenure of the Indian student tends to be short with 36 attending one quarter or less and nearly one-half of the total number attending one full school year of 3 quarters or less.

The fact that the average scholarship of these short lived students was quite low probably accounts in major part for their brief college attendance. The survey shows that the Indian students who stayed in college beyond 6 quarters or 2 school years gathered scholastic power and turned in good average records. Those who completed the full 4 years of college for the degree earned a 1.54 honor point average which hovers well beyond the "C" level and leans toward the "B".

What Indian Students are Doing

Follow up records on these 112 Indian students show that the former students are engaged in many occupations some of very high responsibility. One is a reservation superintendent, there are U.S. Government employees, one is a commercial airplane pilot, 18 are in teaching, 2 are ministers, some are secretaries, 2 are in nursing, many are housewives and mothers, several are in vocational shops, one is a draftsman, while others have taken up common labor. The study shows that those who stayed in college longest have the top positions in the field at this time.

Summary and Conclusion

This study of the Indian student in college leads us to several conclusions. (1) That every effort should be made to carefully select better grade students and hold them in college for longer tenure. This not only adds up toward higher average scholarships, but it leads to better positions in placement after college is completed. Scholastic irresponsibility has been a stumbling block to college students generally but it is a most definite deterent among Indian students. (2) The Indian student has a serious inferiority complex. They appear to feel that it is impossible for them to do as well as other students. The Indian student needs stimulation and motivation based upon praise and encouragement. The study shows that he can do well accepted college work if he is kept in school long enough to get into the full swing. (3) The Indian arrives at the college with a short background. Life on the reservation in most cases did not furnish him with all he needs to build further educationally. When we can bring Indian students into regular communities and into public high schools, then they will be provided with more orthodox background for making successful higher educational careers. (4) The Indian student tends toward attitudes of dependence. Too many come to college to get some type of monetary income from Government sources. They enroll late, miss far too many of their scheduled classes and effect a touch of sympathy from instructors to offset these infractions of regulation.

(5) and in a final analysis it can be said that this study proves that if the better Indian students are directed into college, that if they can be held to substantial tenure, that if they will assume their share of responsibility in the educational process, that if they would assert personal independence instead of dependence, then we can expect better results from them in higher education, and in the long run the Indian youth will take his place in leadership in America.

"PREDICTING SCHOOL ACHIEVEMENT FOR BILINGUAL PUPILS[1]"

Teachers and other school personnel of territory of Guam have long been aware of the need of adequate predictors of school achievement for their bilingual pupils. In December of 1956, Guam's department of education authorized a study to discover to what extent, if any, currently available tests would provide such predictions. Guam is a territory whose cultural patterns are rapidly changing. It is no longer a Spanish type of church-dominated society or suffering from a military paternalism. Guam is currently fused with current American ideas, trends, and practices.

The local language, Chamorros, is slowly giving away to English. English is spoken only in the school classroom, infrequently on the playground, and rarely in the home and community. Because of the unique cultural and language factors currently available, measures in intelligence must lie in the realm of questionable validity until demonstrated otherwise.

This study endeavored to determine the predictive ability of 6 tests of intelligence for certain 5th grade pupils of Guam. Only those tests that were wholly or partially performance or nonverbal were considered. In order to hold cultural factors constant, 4 relatively isolated communities were selected. The villages of Irrarajan, Merizo, Talofofo, and Umatac have had no electricity (and consequently no television) until quite recently, no statesiders (persons whose usual abode is mainland U.S.A.) as residents; no telephones; few movies, books and magazines are not commonly found.

These 4 villages enrolled a total of approximately 180 fifth-grade children, distributed among six classes. The plan of study entailed the following: 1. Administer three group tests of intelligence to all fifth-grade pupils of the four villages; The tests were the California Tests of Mental Maturity, 1950 S-Form, Elementary; Davis-Eells Games, Intermediate level; and the culture free Intelligence Test Scale 2, Form A.

Reference:[1]
Cooper, J.G., "Predicting School Achievement for Bilingual Pupils", Journal of Educational Psychology, 49, 31-6, Feburary, 1958

Number 2. Select a stratified random sample of 51 pupils from the larger group. Give each of these pupils the following individual tests: Leiter International Performance Scale, Wechsler Intelligence Scale for Children, and the Columbia Mental Maturity Scale. (3) Give all pupils the California Achievement Tests, Form AA, Elementary level (4) Obtain teacher ratings for each child regarding his school success. (5) Relate intelligence tests scores to achievement test scores, and to teachers ratings (applicable to group tests only) (6) Study the interrelationships between certain tests.

PROCEDURE

The plan indicated above was followed: The Davis-Eells Games and California Tests of Mental Maturity were administered between November 1956 and February 1957. The culture free intelligence test was given during March 1957 and the California Achievement Tests given May 1957. The teacher's ratings were obtained prior to achievement testing. Individual tests were given from February through June 1957 in this sequence: Weschsler Intelligence Scale for Children, Columbia Mental Maturity Scale, and Leiter International Performance Scale. The sample for individual testing was drawn from a table at random.

Each of the six classrooms was permitted to contribute its proper share of boys and girls. This was necessary because the schools of Inarayan and Merizo divided their fifth-grade pupils into fast and slow groups, also these schools enrolled twice as many fifth-graders as Amatac and Talofofo. 164 pupils obtained a mean California test of Mental Maturity total I.Q. of 83,494 with a standard deviation of 11,087; the Pearson correlation coefficient between these scores and the California Achievement Tests was .644 and the stability of the coefficient is indicated by the .99 confidence limits of .509-747. These limits were computed via the Z transformation. The rest of this information is only explaining the tables illustrated in the book so I am omitting it and summarizing and injecting a conclusion of the complete article.

This study was taken to ascertain to what degree, if any, currently available measures of intelligence predict school achievement for the bilingual pupils in the territory of Guam. Three group tests, the California test of Mental Maturity, 1950 S Form, Elementary; The Davis-Eells Game Intermediate Level and the Culture-Free Intelligence Test, Scale 2, Form A were given to 164 pupils in grade 5. Three Individual tests of Intelligence the Leiter International Performance Scale, the Wechsler Intelligence Scale for children; and the Columbia Mental Maturity Scale were given to a stratified, random sample of 51 pupils.

School achievement was defined primarily by scores received on the California Achievement Tests., Form AA, Elemental Level, and seconderily by teachers' ratings. All the intelligence tests correlated positively with the California Achievement Tests. The correlation coefficients ranged from .53 to .77 as follows Davis-Eells, Games .53; Culture Free Intelligence-Tests .55; Columbia Mental Maturity Scale; .61; California Tests of Mental Maturity, .64; Leiter International Performance Scale,.66; and the Wechsler Intelligence Scale for children, Full Scale .77.

Although teachers ratings corresponded well with rand on the achievement tests they were not closely related to scores on the Group Intelligence tests. This study demonstrated that the six Intelligence tests examined predicted school success with a degree of accuracy ranging from moderate to high for Guam's bilingual pupils.

"A COMPARATIVE STUDY OF FULL BLOODED INDIANS AND WHITE CHILDREN"[1]

This study has its orgin in the studies conducted by the Bureau of Indian Affairs and the University of Kansas during the period 1951-1955. This Indian educational project is undoubtedly the most comprehensive study of Indians and white children which has been made. The program explored the educational status of Indian children, and emphasized two functions: predictive testing and achievement testing. The purpose of the predictive testing was an attempt to investigate high-school graduates academic skills and to predict their probable success if they consider further formal education. The achievement testing was designed to serve two purposes: (a) a continuing evaluation of the status of education; achievement of individual children for administrative use that is, the recording and interpreting of test scores for describing a pupils educational achievements as measured by tests, and (b) the use of data obtained as a functional part of the instructional program. These studies that Indian children differed from white children as measured by achievement test results and that the smaller proportion of full-blooded and non-English speaking children in a specific group of Indian children the higher the group achieved.

It was recognized that these differences in educational achievement depended on differences in experiential environmental and cultural factors and not necessarily on innate ability alone. The present study was an attempt to isolate and compare the factor structures and sets of factor patterns obtained from the achievement test scores for full-blooded Indian children and white children. The purpose of this study was to investigate the degree of relationship between the subtest of the measuring instrument, to determine the number of independent factors that account for the scores on the subtests, how heavily each of the subtests is weighed with the factors, and which factors appear as a whole for the different groups of subjects, a comparison of factors by sex, grade level and race was made.

Although there has been a great deal of research in the literature which concerns intelligence and educational achievement of American and Indians, no studies were evident in which factor analysis had been applied to achievement test scores for the purpose of comparing full-blooded Indians and white children on large samples. Perhaps the only attempt was made by Harris in which correlations were obtained between 15 language skill variables in 4 groups of 5th grade Indian students. The intercorrelations were too irregular for any definite factors to emerge. Experimental studies on intelligence with Indians indicate that differences in test performance between Indian and white children are not necessarily due to differences in innate capacity. The evidence indicates that white children and mixed-blood Indian children did better where language was vital.

---

[1] Rupiper, O.J., "A Comparative Study of Full Blooded Indians and White Children," Journal Experimental Education 28, 177-205, March, 1960

The results showed that Indians scored below age and that females performed better than males on the intelligence tests used, but these results seem meager and inconclusive. Anthropological studies indicated that there were no significant differences in results of performance in intelligence tests for Indian children as compared to white children. Intelligence tests of a verbal nature requiring writing, resulted in lower I.Q.'s for Indian children. The educational achievement of Indians in public schools, Federal schools, and mission schools as measured by test scores resulted in a hierarchical order, respectively Indian children with highest degree of Indian blood and non-English speaking ability at the time entering school obtained the lowest test result. It was believed that cultural factors played an important role in the learning process of the children.

Factor analytic studies on Intelligence and age with white children emphasized that a general factor was established early in life. However, conflicting evidence existed as to the first factor changing with increasing age. Where factor patterns did change, there was no consistent trend in evidence. Factor studies regarding levels and sex for white children revealed a general agreement as to do differentiation in factor patterns between boys and girls. There was indication of conflicting evidence regarding the theory of the general factor playing a less important role as special abilities develop. The factor patterns change relatively little from grade level to grade level and where changes did occur the patterns did not exhibit any systematic trend. Mental factors seemed to depend on background, education and experiences of the subjects involved. Where education skills for white children were factor analysed. It was apparent that education skills were complex with regard to the identification of component factors, that boys and girls vary according to different academic skills, and the more simple and relevant the test the more clearly it produced the factor. Coleman pointed out that a pupils basic learning difficulty can be diagnosed at an earlier age than was formerly believed and that school achievement depended upon motivation and other factors. In consideration of the review of literature, 5 important conclusions were drawn from the result:

(1) Factors other than innate capacity were operating on test performance of both Indian and white children; (2) Because of contradictory findings, no conclusive statements can be made as to sex and racial superiority on test performance; (3) Factor patterns change relatively little from grade to grade with no significant changes between sex; (4) A common factor is established relatively early in life with doubt as to its role becoming minimized as specific abilities develop with increasing age, and (5) Because of the complexity of educational skills, it is difficult to identify their component factors.

HYPOTHESIS

On the basis of these studies one hypothesis concerning differences in achievement raw scores means by grade level as to race and sex was developed. 5 Hypothesis were formulated pertaining to the number, size, and patterns of factors of achievement scores as measured by the California Achievement Test Batteries. The hypotheses are: 1. No differences exist in achievement raw score means on the subtests for the Elementary, intermediate, and advanced grade levels for each race by sex. 2. The same number of factors will appear at each grade level for the race groups by sex. 3. The factor leadings will be of the same magnitude for all groups. 4. Higher factor leadings of a verbal nature will appear for white children than for full-blooded Indian children. 5. Higher factor leadings of a numberical nature will appear for white children than for full-blooded Indian children. 6. A common factor will appear throughout all the subjects for all groups.

PROCEDURE: THE TESTING PROGRAM

A Fall Achievement testing program was conducted by the U. S. Bureau of Indian Affairs and the University of Kansas during the period 1951-1955. The California Achievement Test Battery was used throughout the entire testing program for grades 4-12. The children attending Federal schools, Public schools, and mission schools were tested in the Albuquerque and Phoenix areas 1951; Aberdeen area in 1952; Billings area 1953; and the Anadarko and Muskogee areas in 1954. The tests were administered by Indian Bureau and public and Mission school personnel in their respective schools. The Public and Mission schools included were those which operated in the vicinity of the federal schools included in this study and they enrolled a considerable number of Indian pupils. All answer sheets were sent to the University of Kansas for inspection, necessary processing, and scoring. The raw scores of each subtest for each individual were recorded and tabulated. These were punched on IBM cards with background information for each child.

THE POPULATION

The geographical locations of the administrative area of the U.S. Bureau of Indian Affairs in which testing was conducted were 1. Phoenix area Phoenix, exclusive of the Navajo and Hopi; 2. Albuquerque area- New Mexico and southern Colorado, exclusive of the Navajo; 3. Aberdeen area-South Dakota, North Dakota and northern Nebraska; 4. Billings area-Montana and Wyoming. 5. Muskogee area eastern Oklahoma and Mississippi; 6. Anadarka area Western Oklahoma and Kansas. Between the years 1951 and 1954 inclusive, 13,636 Indian children and 9,922 white children were tested in Federal, public and mission schools. These 23,608 children lived in rural areas either on farms, ranches, reservations, or small communities. The aggregate of full-blooded Indian children attending federal schools and white children attending public schools combined in all areas were chosen for this study. The total number of subjects 14,888, were separated as to full-blooded Indian children and white children by sex and grade levels.

I decided it best to omit the other information in this report because I haven't any way of getting the illustrated tables down; therefore that bit of omitted information will be irrevelant in this report. I conclude this report by writing the findings of the author. Two factors were found for full-blooded male Indian children at each of the 3 grade level groups, while 3 factors were found at each grade level for full-blooded female Indian children and for male and female white children.

1. Higher factor loadings were found for full-blooded Indian male children than for any other race-sex group. The factor loadings ranged from .20 to .65 for full-blooded Indian children and from .21 to .57 for white children; 2. In most cases the factor loadings of a verbal nature were higher for full-blooded Indian male children; 3. In general, the factor loadings of a numerical nature were higher for full-blooded Indian children except on the arithmetic reasoning test where white female children at the advanced level had the highest loading. 5. The sets of factor patterns for all groups were more similar than they were different. 6. A common factor of the second order domain was evident throughout all groups. This factor is probably schooling.

"TEACHING A FOREIGN CULTURE"[1]

This essay has a more novel and perhaps more exciting object than the layout classroom procedures for those who may want to teach a foreign culture. In fact, I am not at all convinced that we are ready to say how to teach a culture, for I question whether we understand what to teach under that name. The fragmentary insights of all the humanistic disciplines and social science hardly add up to a lucid and coherent account, even for the nearby French or Hispanic culture. Before we get down to what is called "the" practical level of classroom operations, we strike a prior question of basic policy. Should a teacher of language and literature engage in teaching a foreign culture?

Particularly if that entails the additional commitment to organize a satisfactory substance for such teaching? On our question of basic policy we differ? Now differences are a fortunate thing; an indispensable source of vitality and progress. But we need to distinguish between healthy diversity and destructive cross-purposes, which undermine a profession's collective achievement and public confidence. We are in danger of cross-purposes: the policy question before us opens up a divisive mission as to our very mission in society. I believe that the opposing views among us are not inevitably at odds, but can be reconciled on a certain common ground. The object of this essay is to try to define that common ground, in order that we may overcome cross-purposes and enjoy the full, constructive benefit of our wide diversity. The issue whether language and literature teachers should teach the foreign culture was drawn with a new sharpness two years ago, as a result of the M L A Interdisciplinary Seminar in Language and Culture.

(PMLA,LXVIII:5, Dec. 1953, 1196-1218) This seminar proposed, in part, that the second college year or fourth high-school year of a foreign language be organized around concepts descriptive of the foreign culture. Critics of the report have replied that this would amount to teaching about cultures after the manner of social

[1] Nostrand, H.L., "Teaching a Foreign Culture", Modern Language Journal, 56,297-301, October, 1956

scientists, in place of imparting culture as befits humanists; in sum, that we would be "selling out the humanities to the social sciences". The danger of weakening the humanities is real and it has disturbed not only humanists, but scientists, including some eminent physicists, political scientists, and anthropologists. Wherever the humanistic disciplines cross-paths with the social sciences in our national society today, they seem to suffer an eclipse: in language-and-area programs; in the very mentality of our students. Compare the large number of our college students "majoring", that is, establishing the focal center of their outlook in the social sciences, with the small numbers in language and literature, history and philosophy, even music and the fine arts.

Those of us who purport to represent the humanities in American education decidely need to represent them more effectually, and this I maintain we can do, by concerted, voluntary effort, provided we first hammer out a shared understanding of our mission as humanists, and a shared conception of culture. What do we mean, then, by the claim that we cultivate the humanities? I think that we can agree on one concern that distinguishes us, though we would not be able to agree on any definition that excludes all other interests, or other people. We would have to admit that every thoughtful, sensitive person is at least occasionally a humanist. Our distinctive concern, I believe, is seek and to value the excellent in human creation or in human wisdom; and particularly, to discern the exceptional human excellence called greatness. We differ somewhat as to the relative emphasis we put upon descriptive knowledge.

Some humanists give it equal importance with the concern that differentiates us; others regard it as secondary and wholly instrumental. But this need cause no conflict, if we agree that the humanists have potential use for all the knowledge relevant to man in contrast to the humanist's distinctive concern with valuing, the scientist's prime concern as scientist is to describe and explain which in human affairs is medicore. It is not the scientific attitude to admire the object one studies: but one can not fully cultivate the humanities without seeking and appreciating the admirable.

Let us recognize immediately that the purviews of science and the humanities overlap extensively. The scientist chooses the significant, discards the insignificant and so makes judgements of worth which take him into the province of the humanities. The humanist finds it necessary for his purposes to describe and explain the typical, and so he becomes concerned with factual generalization and statistical validity. As teachers of a foreign language, for example, even if our prime interest is the appreciation of great literature, we are actually engaged much of the time in determining and teaching what usage is typical within a certain level of discourse. To that extent we are drawn into what is essentially scientific activity.

But despite all that ought to be said about the overlap of science and the humanities, there remain basic differences of aim. One of these differences particularily concerns us here: namely that science and the humanities organize knowledge for different ends. While the sciences pursue understanding within circumscribed fields of data, which moreover must be amenable to exact description, the aim of the humanities is the inclusive understanding called wisdom. Scientific synthesis has the obligation to be exact, but no obligation to provide a complete basis for action. Human synthesis, whose purpose is wisdom, must assemble the best knowledge available scientific where possible concerning all the matters that bear upon the conduct of life or specifically, upon a given choice, judgement, or attitude. If this is true, does it not follow that the humanities rather than the social sciences ought to be furnishing the interdisciplinary frame work for such enterprises as language and area study, which combine both scientific and unscientific elements into a comprehensive basis for enlightened judgments and attitudes? To use the descriptive structure of science for this broad purpose is clearly a misuse, detrimental both to the pursuit of humane wisdom. I submit that it is no betrayal of the humanities, to accept from the sciences of nature and society all their vast contributions toward the wisdom of man in our time. The fault has consisted in our collective failure as humanists, to devise and build a kind of synthesis that would rightly relate the humane import of science to all the other essentials of our culture at its best.

But can we agree on what we mean by culture? The term is used, even by us, in two very different meanings. According to the great tradition of the humanities and of education, culture is essentially a process. Alfred North Whitehead begins his essay, "The aims of education" (Macmillan, 1929), "Culture is activity of thought, and receptiveness to beauty and humane feeling." On the other hand, culture is essentially a content, or substance, for those humanists who define it as a "social legacy' or "the precipitate of history", just as it is for social scientists who define it in terms of "should designs for living". Indeed the content concept Germanusts will recognize the Substanzbergriff discredited about 1900 by Ernst Cassirer still dominates not only the popular "culture tests", but much of our classroom practice, which is bent upon imparting information and then testing for information.

I propose that the full meaning of culture always embraces both the process and a content interacting upon each other. The "culture" of a person on the "culture" of (let me say) ancient Athens alike consist of an interplay between the process and a content. The fact of interplay, moreover, has an important corollary, culture is not just aggregate of unrelated parts resting side by side. It is a functional system of interdependent parts: in a word, it is an aggregate. Let me not seem to utter the old absurdity that "the whole is more than the sum of its parts" What I do say is that each component is to some extent modified, and its significance is expanded. By reason of its functional relationships within the integrate. The parts are not all totally dependent to be sure. Some works of art, for example, seem remarkably self-contained and transposable from their original setting to foreign cultures.

Yet even the art symbol is transformed in some degree as it moves to a new culture and so participates in a new and unique pattern of meanings. The completed concepts of culture as an interplay between process and content brings together on a common ground the two partial conceptions which have approached it from opposite directions. Once this common ground is established, it suggests fruitful possibilities of further, more practical points of agreement concerning our mission as humanists and our special role as teachers of foreign languages and literature.

The full concept resolves the argument whether as humanists we impart culture, or a culture. The process of culture-the activity of thought and receptiveness-is universal to all humanity, yet the content is inexorably dated and localized to a particular age and civilization. All culture by reason of its content has these limitations. The humanist therefore cannot quite claim that he is teaching culture subspecie aeternitatis, and so need have not truck with the factual descriptions of cultures. For inevitably he belongs to a culture and the great achievements he teaches and studies are parts of a culture.

The best attainable understanding of the excellent, and of the judges own yardstick for valuing it, depends partly upon accurate descriptive knowledge of the integral system to which the achievement and the yardstick belong. This confirms the proposition I advanced a moment ago, that the cultivation of the humanities today calls for collaborative humane synthesis drawing upon the sciences and all other sources of understanding that contribute to the wisdom of the age. When we apply the whole concept of culture relativistic with respect to content, our mission as humanists assumes an importance that we ourselves have not satisfactorily formulated. Modern, complex cultures are being broken apart by an unprecedented battery of distintegrative forces: notably the inevitable modern specialization the class of cultures and the necessary plurality of ultimate beliefs; the swift pace of technological and social history; and the increasing autonomy of the young generations private sub-culture. To build the best of all this into a shared cohesive culture is the central problem of our age; and assuredly it is no task for scientific synthesis. The problem faces squarely toward the humanists with all its possibilities for the pursuit of greatness and all the dangers of betrayal by default.

How can we best coordinate our efforts to produce a humane synthesis within a modern pluralistic culture? My suggestion would be that our national associations and agencies devoted to the humanities with the help of those devoted to the natural and social sciences, could coordinate a decenteralized process of formulating the changing common content of our culture at its best using some such categories as (a) the methods we consider valid for pursuing truth (b) Our world picture, and (c) our interrelated ideals, our "system of values". I would maintain that humane synthesis of this kind can be carried on without misrepresenting the irreducible issues in the culture, and without encroaching upon the plane of ultimate explanations and sanctions, where we differ. Surely it would advance the understanding between peoples, as well as self-knowledge, if we could make comprehensible the essential content of each culture; for this would provide the basis for sound comparisons to show the essential similarities and differences from one culture to the next.

All humanists, including humane-minded scientists, have some part to play in such an effort to countervoid the disintegrative forces of modern cultures to re-integrate a modern mind. But how do the completed concepts of the humanities and of culture affect the role of humanists who teach foreign languages and literature? Is it our function to teach the foreign culture? I suggest that in a very important sense we cannot help teaching the foreign culture. One reason is that since a culture is an integral whole the language and the literary art work we teach cannot be rightly understood, except in relation to the cultures system of concepts and sentiments in a word, the "themes" of the culture. Some of the themes will be verbalized principles and values; other themes will be elusive modes of thought or of feeling, expressed only in the presentational symbols of the imaginative arts.

This has one consequence highly congenial to a humanist, for it means that no one can rightly understand any sector of a culture without taking into account those of its themes which are approachable only through the arts. But we must not forget the other half of the relationship between language, or art, and the culture as a whole: the significance of the separate symbol is modified by all the cultural themes that impinge upon it. There is a separate and independent reason why we cannot help teaching the foreign culture. As we teach a people's language or literature, we unavoidably form our students ideas of that people's way of life. The factual curiosity of our students impels them to find answers to the common-sense questions in whatever we say even if we were never to indulge in a single explicit generalization about the foreign people's values, or world view, or strength or weaknesses.

What is worse, our students are bound to practice the fallacy of judging any fragment of the foreign culture as though it were intended to fit into their own scheme, unless we are prepared to help them draw an informed comparison instead. No one questions, I think, that misunderstanding between peoples is one cause of the precariousness in current affairs. Any teachers who must exert influence here, or as we must, incur the obligation to give the most responsible and accurate understanding our age can produce. This does not mean we should quit teaching language and literature, quite the contrary, no other material permits us to combine so well a direct experience of the culture, required by its aspect as process with the knowledge about the culture demanded by its aspect as content. But we must make certain that both experience and the knowledge are the best we can provide. In order to present the necessary knowledge we need not generalize in our courses about all the main themes of a culture. In conclusion I skip three paragraphs and write the end as it is written in the book. The conclusion of the reasoning I have traced so briefly is that we teachers of a foreign language and literature must also teach a foreign culture to ourselves, above all. For we need professionally a responsible and coherent understanding of both the foreign culture and our own.

"A COMPARATIVE STUDY OF MONOLINGUALS AND BILINGUALS IN A VERBAL TASK PERFORMANCE"[1]

Studying the effects of bilingualism on language acquisiton and development, Smith and Carrow reported that bilinguals abstract ability was severely limited, with resulting paucity of vocabulary and word-concept retardation. The present investigation compared monolinguals and bilinguals on a verbal task and correlated their verbal learning with intelligence and social adjustment.

The Lafayette Memory Drum, a motor driven instrument for the presentation of materials in learning experiments, was used to present a series of seven Hebrew characters at three-second intervals with a 15 second interruption of white space succeeding each series. A Telectro Tape Recorder, playing at a speed of seven and one-half inches per second was employed as auditory accompaniment to the visual stimuli appearing on the memory drum. One and one-half seconds after each visual stimulus was exposed to the subject, the Hebrew character was identified by the tape recorder.

SUBJECTS: The monolingual and bilingual groups of parochial school children, 28 males and 32 females ranging from 9-11 years, were matched in chronological age, intelligence, sex and socio-economic status Thirty, first generation American bilinguals comprised the experimental group. Selection of a child for the bilingual group necessitated that his parents be of the same national background. Additionally, school records must have verified bilingual communication, and a ten-statement questionnaire completed by the Ss must have indicated that a language other than English was spoken in the home at least one-half the time.

Twenty-five of the 30 bilinguals always spoke their parents language to them--the parents, likewise, addressing their children in the foreign language always. The remaining five subjects used a foreign language in the home at least 50% of the time. Distribution of bilinguals according to nationality was 25 Polish, three

Lera, L., and Kohut, S., "Comparative Study of Monolinguals and Bilinguals in a Verbal Task, "Journal Clinical Psychology, 49-52, Feb. 61

Norwegians, and two Greeks.

The Monolinguals had no significant contact, spoken or written, with any language other than English. In contrast to the bilinguals, school records and completed questionnaires of the monolinguals revealed English to be the only language they and their parents used. All 60 Ss were probably of low-middle socio-economic means--their fathers in the majority of cases being unskilled laborers; their mothers were assembly line workers or unemployed. This information was obtained from school records.

PROCEDURE: Each S was given the language preference questionnaire followed by the CMMS. The third step in the experimental procedure required the S to learn a series of seven Hebrew characters presented visually and auditorily. The taped auditory identification was heard 1.5 seconds after each visual exposure, serving to correct or corroborate each of the Ss naming responses. The S was required first to associate each character with something in his experience: "Tell me what each one looks like to you". The Ss responses were noted by the examiner. The next task required the S to learn the characters by viewing them in the drum aperture and listening to their taped identifications. After each S had correctly anticipated all seven characters, the criterion for learning in this study, his attention was diverted to the personality test. The final step in this experimental situation consisted of a second presentation of the Hebrew characters. The Ss were required to learn the characters again as previously described. This constituted the relearning condition, and the number of trials required by each S.

OUTCOME OF THE TEST: The findings indicated bilinguals learned and relearned the MU-A task more rapidly than monolinguals, a significant correlation was discovered between speed of learning MU-A and intelligence among the monolinguals, and the relationship between social maladjustment and MU-A performances was not significant in either the bilingual or monolingual group. An association factor may have been responsible for bilinguals' superiority in MU-A, ie., bilinguals may possess a unique potential unacknowledged in past research.

"FACTORS INFLUENCING LEARNING A SECOND LANGUAGE"[1]

Few people are really "bilingual" in the true sense; that is, few of them are equally proficient in two languages. They are "bilingual" in varying degrees. Thus, a tourist may be able to say "good morning" in two or three languages, while his guide can deliver whole lectures in these languages. The degree of facility in the second language depends upon many factors.

DESIRE: Of first importance is the desire to learn with which the learner approaches the language learning. Desire is something that is engendered by the general environment or climate in which one lives. Desire is partially controlled by the educational status of the people. Desire is also partially controlled by the language spoken in the home. If the parents speak the second language fairly well, they will likely use that language in speaking with the children. But if one parent, especially the mother, is not adept in the second language, she will prefer the mother tongue and expect her children to speak it. This tendency is exaggerated if there are grandparents in the home.

AMOUNT OF EXPOSURE: Another factor is the amount of exposure to the second language. In some communities the language of the store, the church and the plaza is the mother tongue. The people hear and use the second language infrequently and, consequently, the rate of acquisition of the second language is slow.

SOCIO-ECONOMIC STATUS: It is found in studies of emigrant groups in this country that a foreign-speaking person rises in the economic scale as he learns to speak English. The one may not be a cause of the other, for they may concomitant. A possible explanation is that with language facility greater financial opportunities are afforded. If a man can earn more money he will eat better, he will dress better, and he will be anxious for his children to go to school and to speak English.

LEADER INFLUENCE: The Navajo Tribal Council has set up a large scholarship fund. This demonstrates to all members of the tribe that the leaders place great

Tierman, L.S., "Factors Influencing Learning," Education, Journal, 310-13, Jan., 1961 value on education. This means that they must learn English well. Such positive action should influence many persons on the reservation who have had little understanding of, or concern for, education.

SCHOOLS AND AGENCIES: Quite naturally the schools will play a prominent role in every bilingual situation. It can facilitate the learning of a second language by increasing the amount of time given to a language. In European schools, it is common practice to give an hour per day to the second language in the U.S., twenty minutes, two or three times a week. Another way of facilitating language learning is to use the mother tongue as the language of instruction, as they do in Belgium. In this way, the language will be strengthened and perpetuated. However, if the second language is not used for instruction, as in the U.S., the mother tongue is sure to disappear as the years go by. The best insurance for retaining the mother tongue is to use it in the public schools as the medium of instruction.

EDUCATIONAL ADJUNCTS: Closely allied to organized education are the numerous influential educational adjuncts, such as radio, television, books, newspapers, etc. These aids doubtless facilitate the learning of a second language.

COMMON ELEMENTS: It is said by linguists that the learning of a second language is affected by the presence or lack of certain common elements in the language already known and the one to be learned. Among these factors are the phonology and structure of the language, sentence pattering, and problems in vocabulary development.

INTELLIGENCE: The part that intelligence plays in foreign language learning is not specificially known. If a person is listening to, or reading a foreign language, intelligence would undoubtedly be very important.

Perception of sound differences and auditory memory are examples. In every language there are words that are similar in sound. To speak like a native, one must be able to imitate the tone, stress, accent, and rhythm of the native speaker. This imitation calls for fine distinctions of sound which can only be attained by one who has a keen ear and a retentive memory.

SUMMARY AND CONCLUSION: Many people do learn a second language. It has been hypothesized here that desire to do so is a primary factor. Amount of exposure, socio-economic factors, influence of ethnic-group leaders, schools, educational adjuncts, common elements within the two languages, and intelligence maybe other factors influencing the learning of a second language.

"SECONDARY SCHOOL AND THE ACCULTURATION OF INDIAN PEOPLE"[1]

A thrilling drama is unfolding on the Montana Indian reservations in the area of education. This exciting picture is a sign, when portrayed on the background of Indian problems as they were described in the Merrian survey of Indian people and their needs in 1928. This study was sponsored and financed by the Brookings Institute. It concluded that Indian people lacked education as one of the basic needs for the solution of problems confronting Indian people on U.S. Government reservations. In fact it recommended that the fundamental activity of the Bureau of Indian Affairs should be education. Because of the lack of strong educational background, there is a congestion of population on the reservations.

It naturally follows that the economic level is depressed and the standard of living low. The aftermath of these situations is a deplorable health condition and extremely low standard of living. This problem of over population, lack of employment, and low income will never be solved until the people are fully equipped to leave the reservation and compete for jobs in non-Indian areas where employment is available.

This means that these people of Indian blood must have skills of non-Indian people and must have experience with integrated living among non-Indian peoples so that they will feel confident in their abilities and be comfortable in such an environment. It must be kept in mind that the education of Indian people involves a cultural change; a change in way of life. Such changes involves a complete change in philosophy of living. A social change would be a cultural change, which comes slowly and is measured in generations instead of years. The policy of the Division of Indian education in the State Department of public instruction was summarized as follows this past year: children of Indian blood should be equipped with tools of education.

[1] Bergan, K.W., "Secondary School and the Acculturation of Indian People," National Association Secondary School Principle Bulletin, 43:115-17, Oct. 1959

Experience and training; to provide those skills which will fit into the American way of life, so that they will be on a level of competition with non-Indian in economic living, health standards, social and moral living. To accomplish this goal, it is recognized that much learning, not textbook learning, but group learning, social learning that rubs on; the concomitant learning from contacts with non-Indian people in non-segregated schools. Such experiences contributes much to the successful integration of Indian people in non-Indian communities.

The area of education which seems to contribute most to this experience of integrated living is the secondary-school. The Flathead reservation which has the longest history of non-segregated high-school education in Montana, has gone the farthest in providing education which helps people of Indian blood to integrate. Over one half of the enrolled members of this reservation are now living in communities away from the reservation. They have integrated successfully into the normal life of the community where they live. This living in new communities has been accomplished without Federal subsidy and voluntary on the part of the Indian people. Non-segregated high-school education has been available to the Indian people on the Flathead reservation for almost 40 years. The Blackfeet reservation and the Ft. Peck reservation would come next on the list groups of Indian people with a long history of non-segregated high-school education.

This program of education with experiences for integration has been in effect for about 30 years and now the third generation of these high-school graduates is beginning to attend school. Approximately 40% of the enrolled members of these 2 reservations have integrated in communities away from the reservation and have a standard of living comparable with the community where they live. They are successful in their new community. The non-segrated school breaks down the inferiority complex among pupils of Indian blood. They are graduated from high-school with an attitude of confidence and a desire to be successful in the economic and civic life of community. Such an attitude is basic to the success of any individual. This attitude also builds a strong foundation for the social and economic life of our country.

There is a different situation among Indian people on the reservation where non-segregated high-schools have not been established. There are no such high schools on the Ft. Belknap, Northern Cheyenne, and Rocky Boy Reservations. Very few of the people from these three reservations have integrated successfully in communities away from the reservations. Every possible effort is being made to provide this type of an educational experience for pupils of Indian blood on these reservations.

A 50-mile road is being built on the Ft. Belknap Reservation; the justification for this road construction had education at the top of the list. The highway will make it feasible to operate a school bus to Harlem so that high school pupils in the Hays area may attend the Harlem high school, which is 40 miles away. An effort is being made to improve roads so that pupils in the Lodge Pole area may attend the Dodson High School. A new paved road from the Rocky Boy Reservation is being constructed so that a school bus may transport pupils from the Rocky Boy Reservation to the Hawse High School which is 25 miles away. Some of the Northern Cheyenne pupils attend the high school at Colstrip, which is 20 miles north of the reservation. The biggest problem in this high school is the lack of a broad curriculum to meet the needs of the Indian pupils. There are no classes in Homemaking for girls and no classes in shopwork for boys to teach them skills. There is a program initiated by the Federal government; under the administration of the Bureau of Indian Affairs called the relocation program. This program relocates families in communities away from the reservation. This relocation is usually in an industrial community where there is high employment. The relocation program includes finding work for the relocatee, finding a home to live in and helping the relocatee become acquainted with his church, shopping center and community life.

The success of this program is measured by the number of families that stay in new community six or more months. The relocation program has been highly successful on the Flathead, Blackfeet, Ft. Peck and Crow Reservation. The program has not been 50% successful on the Ft. Belknap, Northern Cheyenne and the Rocky Boy Reservations which indicates that the non-segrated high-school experience contributes to the success of the relocation program.

On the northern Cheyenne Reservation, the Federal relocation program has been over 80% failure because the relocatees return to the reservation within six months. The very common reason given by the returnee from the relocatee job is "My wife did not like it". A further check has indicated that the wives with high school home making training adjust most satisfactiorly in new communities away from the reservation; they can go to the shopping center and converse or visit on a level with the wives of other families in the community.

"COMMENTS ON CAMPUS PLANS"[1]

When I accepted the directorship of education in the United States Indian service in 1936, I found myself in administrative charge of about 40 Elementary and Secondary schools and 12 grade schools, some of them boarding schools; in each of which the various industrial activities were distributed through a cluster of separate buildings. That was when public school administration and school board were piling the various elements of elementary and secondary schools into single massive structures. Only colleges were at that time dotting their campuses with a variety of buildings. Now these campus planned Industrial Service Schools had not been designed as such. Many of them had been army posts with their different buildings grouped around a parade ground. When the buildings were converted into schools, the unitary arrangement was accepted and the distribution of educational functions arranged as efficiently as possible. As new additions were needed they merely fitted into the unitary pattern.

The schools I found had adapted easily to the building pattern. The shops were grouped in an area away from the academic classrooms and gym near the central heating plant so that students could participate in plant operation and maintenance as part of their instruction. Likewise food trade and home economics classes were to be found in the same buildings with the cafeteria. In none of these 40 schools were the structures connected by a covered or enclosed passage. During period changes, the youngsters moved across the open campus to another building. Some of these schools were in the southwest but others were in states like the Dakotas, Montana, and Minnesota where the winters are punctuated with blizzards and heavy snows; one was in the rainy section of Oregon and several were in Alaska.

EFFECT ON HEALTH: Now one of the most active arguments in the field of modern Public School Construction is over the suitability of the campus or unit plan. While this plan has well been accepted in the Southwest, for some years school boards and administrators in the midwest and northwest are asking searching questions about the efficiency and health factors of such a distribution of teaching units for their areas, as: is it suitable for a rainy climate? Is it dangerous to have children moving from building to building several times a day during cold weather? Is there extra storage room for cloaks? These questions are all very pertitent for schools with climates which have frequent rain, snow, and temperature change. Since the Indian service schools have lived with campus plans for many years, and have actually explored all of the hypothetical situations, which can be imagined, it was decided to let their superintendents answer these questions; in the light of their own experiences.

---

[1] Beaty, W.W., "Comments on Campus Plans", School Executive, 74:58-61, July, 1955

I wrote to the superintendents of several large Indian service schools, all located in areas which have severe climatic conditions; asked them the above questions. Here is what they had to say:

Intermountain Indian school, Brigham City, Utah, twelve grade boarding schools. The auditorium, gyms, shops, and cafeteria are in detached buildings separate from the classroom buildings, which means that the youngsters must go out-of-doors several times each day. Our full time physician notes that there is no increase in the incidence of colds when the weather turns sharp. The exercise and fresh air seem to compensate for any ill effects; in fact the more children seem to get colds when we limit their time outside. The classroom buildings, shops, cafeteria, and gym have cloak storage. The elementary classrooms have portable coat racks, which some of the teachers have used ingeniously as room dividers. These teachers always check to see that the youngsters are properly bundled up before dismissing from class.

There are no coat provisions in the auditorium; students hold their wraps as they would in a movie theater. It would seem to me that there are several advantages in the campus plan. (Haskell Institute, Lawrence, Kansas) Children should probably be expected to wear coats, hats, and overshoes in going from building to building in incliment weather, and this raises the age old locker questions which is more complicated with the campus plan. Our experience at Haskell indicates that we do not need lockers in the buildings here; open storage in hallways adequate; we have no specific evidence that exposure resulting from going out of doors without protection increases pupil illness.

I have read this complete report and come to the conclusion that there is no need to write each of the seven recommendations for the campus plan type of school; however, I did put to them in this report showing the recommendations for this type of school. I do believe there are advantages in this type of school, as well as disadvantages.

BILINGUALISM AND RETARDATION[1]

Education of Spanish-speaking children has been a concern of the far Southwestern states ever since the earliest phases of United States occupation. Today much is heard about the inability of bilingual children to "measure up" to educational standards. Research has been carried out on different language-groups by numerous educators and students in the United States to determine the effect of bilingualism on intelligence and achievement. The findings, however, have been too inconsistent and too inconclusive to do more than throw some light upon the possible effects of bilingualism on the education of these children.

There still exists the problem of teaching bilingual children in our present school organization. Since there is a scarcity of research instruments that are valid and the data are insufficient to serve as a basis for conclusions, researchers have been cautioned by both Tierman and Cattell about proposing final answers to the problems of bilingual children. Such being the case there is need for more study on bilingual children. The Spanish-speaking children entering our society today, are a large part of them at least, are of the third generation, and where circumstances permitted, they have acquired much that is valuable to them by way of background as their parents have made the transition from one culture to another.

There is a change in the needs of these children, and in some respects these pupils are close to the same level of linguistic maturity as many of the anglo children. A knowledge of child development and good teaching procedures may well apply to all children entering the first grade. Language growth is necessary for the educational achievement of all children and young Spanish-speaking pupils are not unique in this respect. What then are the conditions that cause retardation of these bilingual children?

The mere fact that bilingual children are labeled as such when they enroll in school is one condition that seems to imply these children cannot be expected to

[1] Wallace, A., "Bilingualism and Retardation", Elementary English, 33:303-4, May, 56

perform as well as others. This defeatist attitude about Spanish-speaking children is in direct contradiction to our modern conception of education. The consideration of the child is an ideal starting point, but very often it appears as if he is considered in the wrong light.

The difference that stimulates group interest, not the line of demarcation that is often made between those who are able or unable. Past research would indicate that good teaching will aid developing language acuity, but such acuity also requires time. The language many times to listen attentively, to imitate, and to feel secure enough to speak spontaneously, not only is time an important element, but patience and provisions for many rich experiences and opportunities for children to practice speaking are also very necessary.

Most teachers are aware of the values of all these recommendations, but here lies the weakness in an education program that pays only lip service to flexibility in programs that will enable teachers to spend the time upon background experiences before the forcing of reading. Public opinion about the shortcomings of public education is bringing pressure upon the first-grade teacher to begin her pupils reading program before they are ready.

This is making conditions worse rather than better. The time factor in the past (that suffered because of uniformed teachers who did not realize the value of language experiences before beginning reading) and the time factor in the present (that for the lack of courage is being ignored) seem to be one cause for retardation of bilingual children who not only have to learn and add new elements to their culture, but also have to eliminate and modify existing ones. By way of summary it should be pointed out first that the education problem of bilinguals parallel those of monoglots; second that the defeatist attitude concerning the progress of Spanish-speaking children is detrimental to their linguistic development; and third that one must have the time to use good teaching methods that develop the factors specified as prerequisites to good reading. All these considerations should automatically stimulate growth in proper attitudes toward speech and cultural differences as well as toward communicative arts.

"EFFECT OF LANGUAGE ON VERBAL EXPRESSION AND RECALL"[1]

In this report I think it necessary to write only the introduction, the summary and conclusion of this article.

Many nonliterate people in contact with western society learn a European language or a lingua franca. They may use this foreign language in front of strangers, and their native language among their own people. Anthropologists and other social scientists sometimes interview certain informants in European language and others in the vernacular. In the opinion of people influenced by the language in which an issue is expressed? In some situations acculturating people learn procedures and values which they subsequently recall either in the same or in a different colonial administrators instruct people in one language who thereafter think and talk in their mother tongue at Makerere College in Uganda all the teaching is in English. Students there discuss problems among themselves there both in English and also in their own language.

Moreover, many of them later utilize in some African language what they learn in English at Makerere. Is memory affected by the difference between the language of learning or exposure and the language recall?

SUMMARY AND CONCLUSION: Samples of Ganda, Luo, Zulu, and Afrikaner secondary -school students who know English expressed their attitudes toward twenty issues by responding to a mimeographed questionnaire. By means of a balanced design half of the statements were in English, the other half in their own language. Then the informants were unexpectedly asked to recall the statement either in their English or in their native tongue. The results of the experiment support the view that language can have, but that it need not have, a profound effect upon psychological processes. Under these very restricted conditions, it has been shown that the language in which the statements were exposed may affect the verbal expression of attitude. The affect was not inevitable. When it occurred, more agreement seems to have been produced by the native language than by the language of the out-group.

---

[1] Doob, L.W., "Effect of Language on Verbal Expression and Recall", Bibliography American Anthropologist, 59:88-100, Feb., 1957

The ability to recall material which is perceived when no incentive to learn has been provided is assumed to depend upon the general motivational state during perception and recall. Linguistic factors, if they turned out to be efficacy affected these motives, but they did so while interacting with nonlinguistic factors like serial position on general learning ability. The languages of exposure and recall had virtually no effect upon the Afrikaners but they did influence the African groups, especially the Zulus. These effects were noticeable when trends and not individual statements were examined. Knowledge of English played some role, as did in all probability the instrumental nature of that language within the society. An investigation among the Zulus revealed that information could be stored without reference to the exposure language but that this language could also be remembered. Moreover, the exposure language was used by some informants in all four samples as the recall language in spite of instructions to recall in the other language.

"OBSERVATIONS ON SIOUX EDUCATION"[1]

INTRODUCTION: The U.S. government is determined to give, in the administration of Indian affairs, "consideration to the human factors which govern relations between racial groups" (12). In doing so the administration is faced not only with the immense variety of unyielding ancient images and modern economic problems among the 300,000 people, called all too collectively American Indians but also with the historical peculiarities of the agency entrusted with Indian re-education, namely the Indian Service.

Since 1936, the government has been establishing special summer institutes for the cultural enlightment of the Indian Service employees. During the summer of 1937 one of these institutes was held in the heart of the Sioux country, on the Pine Ridge Reservation in South Dakota. The writer was offered an opportunity to join the institute's faculty as a "mental hygienist" and to make an exploration into the specific psychological problems waiting for solution.

This would have been impossible without the guidance of Dr. Scudder Mekeel, who was at that time the Indian Commissioner's field representative in charge of applied anthropology. He has long been associated with the Sioux as anthropologist and friend. Quotations from his unpublished thesis and his papers will give a more solid background to these, on the whole, necessarily impressionistic pages. Other sources include conversations with Indian, traders, and cattlemen on the reservation; observations of some Indian families camping near the Oglala High School; and a research seminar with anthropologists, principals, school advisors and social workers, Indian as well as white, from various Indian areas. The helpful cooperation of these individuals and of the Office of Indian Affairs is gratefully acknowledged.

This paper offers first impressions of a most complicated problem of clinical sociology. Well-known historical data which seem indispensible to an understanding of the Sioux's case history are followed by reflections on the educational difficulties in the present sociological setup of an Indian reservation. Finally, suggestions are made for a possible anthropological reconstruction of what once was Sioux childhood.

---

[1] Erikson, E., "Observation on Sioux Education", Journal of Psychology, 7:101-156,1939

Pine Ridge lies along the Nebraska state line in the southwest corner of South Dakota. It shares the fate of the plains: Here 8,000 members of the Oglala subtribe of the Teton-Dakotas live on land alloted to them by the government. Once the Dakotas were the embodiment of the "real Indian". Organized in an elastic system of "bands", they followed the buffalo over the vast plains. Periodically they gathered in camps of light tepees, but always resumed the nomadic life on horses and with travois. Their communal activities (such as the collective buffalo hunt and the regular dance feast) were strictly regulated; but constantly small groups, colorful and noisy, followed the impulse to radiate out: to hunt small game, to steal horses, and to surprise enemies. Their cruelty was proverbial; and it extended unsparingly to themselves when in solitary self-torture they sought a guiding vision from the "Great Spirit".

Today on the now desolate plains, reservations like Pine Ridge provide the descendants of these nomadic Sioux with central homesteads which are signs of economic distress must be given first place in an impressionistic description. Scarcely less impressive are the symptoms of physical disease such as tuberculosis, syphilis, and trachoma which appear with the signs of general malnutrition. In 1930, Mekeel, visiting 125 families in the White Clay district, found the average yearly income from independent farming or farm labor to be $152.80 for an average family of 5.4 persons. They depend on government rations for the rest. With clothing that is inadequate for winter, and with poor food "they have a roof overhead, a few household utensils, ponies, a team of horses, a wagon, farming tools, and a few chickens". The future depends solely on whether these people can make the best of their circumstances.

The history of America shows what farmers can do under the poorest conditions if their tradition has provided them with the memory of successful farming, the daily habits of a farmer, or a belief that God will in the end reward with daily bread him who works hard. But the Indian's consciousness lacks the memories and aspirations of early settlers; his habits and his beliefs are built on the age-old abundance of game which became a legend overnight, vanishing too quickly for human comprehension.

In fact, it seems only yesterday, especially for the older Indians, that the three inseparable horsemen of their history's apocalypse appeared on their horizon: the migration of foreign people, the death of the buffalo and soil erosion. Somehow they still seem to think the dream will be over. While there is apparently nothing left of the spirit of revolt that brought on a last desperate outbreak in the late '80s (of which we shall speak later), government agencies far enough away to be unreal to the Indian are now entrusted with the hopes of the daydreamers. They have asked the U.S. Supreme Court to give back the plains, the buffalos, and the gold or to pay for them. Someday, they expect, there will be a notice on the bulletin board at the agency announcing that the court has heard them and has made them rich. In the meantime, why learn to farm?

Perhaps there are no deeper differences between peoples than their feeling for space and time. This contains all that a nation has learned from its history, and therefore characterize concepts of reality and ideals of conduct which no nation can afford to have questioned by another without experiencing a threat to its very existence. Time for the Indian, one gathers in talking with him, is empty waiting except for those vivid bits of the present in which he can be his old self, exchanging memories, gossiping, joking, or dancing, and in which he again feels connected with the boundless past wherein there was no one but himself, the game, and the enemy (the not himself who could be fought). The space where he can feel at home is still without borders, allows for voluntary gatherings, and at the same time for sudden expansion and dispersion. He was glad to accept centrifugal items of white culture such as the horse and the gun, even as he would be able now, perhaps, to "settle" with the white man if he were provided with trailers. But so far he has shown little eagerness for the centers of centripetal existence and accumulation:

the fireplace, the homestead, the bank account. For these the educators encourages him to strive; they represent what the educator wants most for himself in life although preferably far away from Pine Ridge.

To give the Sioux an idea of a decent farmer's existence is the task of institutions such as the boss farmer's office. The general result of decades of educational effort is that individual Indians appear to be making serious attempts to gain a self-sustaining existence, willingly and amiably, but that on the whole there is no security as to the depth and duration of such an educational change. The Indian has learned to adopt to the presence of the employee of a conquering and feeding government, but has no genuine love for him, and no desire to become like him. Only one white type has stirred the Indian's imagination to the point of influencing his dress, his bearing, his customs, and his childrens play, namely the cowboy. But Washington, aware of the higher power of erosion, was forced to decree repeatedly that the Sioux cannot be a cowboy on the land alloted to him. The Sioux cannot understand such decrees which destroy the little adaptation which he may have achieved, but neither can he rebel against them; he can only complain and claim, and he can refuse to share with his white master that specific "divine" kind of discontent, which as one high official put it, seems to be the psychological basis for the search after the blessings of our civilization.

The first question then, which a visitor asks on arriving at Pine Ridge is whether anybody could be expected to make a living there. Many white experts, including white settlers living on the reservation, believe that if left to live or die, the Indian could "make the grade". The psychologist has to put this question aside and to ask a second one: How is it possible that a whole tribe, although asking persistently, impatiently, stubbornly for help is considered unwilling to accept the one future left open by a narrowing historical reality? The Sioux in a querulous manner again and again has blamed the government which feeds him for the breaches of promises and administrative mistakes of former regimes, though it must be said that these instances of error and faithlessness are by no means denied by the present administration nor by what may be called the conscience of the American people which, on the contrary, is so readily awakened that sentimentalists and politicians use it for purposes often detrimental to a realistic approach to Indian problems. The government has withdrawn the soldier and has created an imposing and humane organization for the American Indian: The administrator was followed by the teacher, the physician, and the social anthropologist. But the years of disappointment and dependence have left the Plains Indian unable to trust where he can hardly afford to distrust. Many suspect that even if the millions of buffaloes and the gold taken from the Black Hills could be returned, the Sioux would not be able to forget the traumatic defeat and the habits of dependence, nor manage to create a community adapted to the present-day world which, after all, dictates to the conquerors as well as the conquered.

What we have to ask, then, is how was the Sioux defeated psychologically. It is often stated more or less explicitly, especially by the whites on or near the reservation, that the tribe, too long a ward of the U. S. Government simply shuns the responsibility of self-sustance; it acts, it seems, somewhat in the same stubborn way as does a patient of long standing who clings querulously and even threating to the psychotherapist instead of rewarding his work with recovery. If we do not want to share the further assumption that such dependence is based on "constitutional inferiority", we are confronted with a question familiar to psychotherapy of today: What experience in their adjustment except under certain unrealizable conditions? North of Pine Ridge, the Black Hills rise to an altitude of 7,000 feet. An enormous alpine oasis above the plains, rich with pines and cedars, they were once the holy mountains of the Teton-Dakota and the winter home of the buffalo; they saw the Plains Indians' last stand against the intrusion of the gold seekers, and the American bison's last concentration.

It is said that when the buffalo died, the Sioux died, ethically and spiritually. The buffalo's body had provided not only food and material for clothing, covering and shelter, but such utilities as bags and boats, strings for bows and for sewing, cups and spoons. Medicine and ornaments were made of buffalo parts; his droppings, sun-dried, served as fuel in winter, societies and seasons, ceremonies and dances, mythology and children's play extolled his name and image.

Yet it is only half a century ago that the Sioux realized that the buffalo had gone and there was nothing left to fight for. It is well to remember that the first wave of white men who came in contact with the Indians were the fur traders, a class centrifugal in habits, interests, and outlook, who considered the wandering Indians free men, who came to join forces with them, in many cases marrying Indian women and becoming devotedly attached to them. The trader shared the Indian's determination to keep the game intact; furthermore, as a recompense for what he took away, as knives and guns for the men, beads and kettles for the women. So much the more was the Indian overwhelmed when he was confronted with the influx of whites that followed men determined to build an empire on the ruins of the Indians existence. The Oglalas were among the last Indians to be aroused to ferocious and atrocious resistance, Not until the intensive migrations of the 1840 did they realize that the end of their world was coming. During a few decades they tried to meet the danger by reorganizing themselves against the road-building, railroad-constructing, gold-digging whites. They tried three methods, all foreign to their nature all unsuccessful: military warfare in the white sense, the signing of treaties as a nation, and a nationalistic movement of mystic character. The conception of warfare as a well-planned affair and a sustained enterprise undertaken as a duty, and with the intention of exterminating or subjugating the enemy and capturing territory, was difficult for the Indian to understand. What they had known of war had for the most part, been a kind of sport in which one amassed prestige points according to codes and rules; to strike an unwounded enemy counted more than to kill him, to steal one horse under difficult conditions more than a whole herd under easy ones. What their cruel games with captives meant to them, it is hard to say. We know little about human cruelty except that it can manifest itself in "peaceful" and even erotic entertainment as well as in the fury of battle. But the Indian wars are an object lesson in the psychological fact that human beings in general harbor every degree of cruelty, and manifest it if they are either primitve and naive enough not to suffer from identification with the victim, or if a leader's fanaticism is allowed to take possession of their minds, releasing an "aggression in majorem gloriam" and thus relieving the individual of the inhibitive burden of sympathy and individual responsibility.

Sioux aggression and Sioux cruelty came to a definite end in 1890 when the Seventh Cavalry revenged the death many years earlier of their picturesque comrade, General Custer, in the massacre at Wounded Knee. When a few individuals resisted the soldiers who were attempting to disarm them, hundreds of Sioux, outnumbered four to one, were killed although the majority had already surrendered. "The bodies of some of the women and children were found two or three miles away where they had been pursued and killed. When the Sioux were forced to bargain for their land, they had no state organization which would back up their side of any treaty. True, the extreme danger of the moment resulted in the appearance of leaders such as Red Cloud, Sitting Bull, Crazy Horse, and Man Afraid-of-His-Horses. But the unwritten laws of the Plains Indians were, in a certain sense, democratic, neutralizing and leveling anybody who gained too much power. Thus these leaders could neither stop peripheral raiding parties nor signing of separate treaties by single groups of Indians. On the other hand, the U.S. Government too found itself often unable to vouch for its nationals on the still open frontiers. Warnings and offers from Washington could not be heard above the feverish tumult caused by the cry of "gold" in the Black Hills. Today one receives the impression that here two groups behave somewhat as individuals who have ceased to quarrel, but have not yet shaken hands and therefore cannot be as detached from the past as they wish they might be. The tribe which lives in the area of the killing, disarmed and unable to find a substitute for what was destroyed, apparently has never overcome a depressive lack of initiative (although, as we shall see, few individuals seem to be "neurotic" in our sense of the word). The whites, on the other hand, seem to feel plainly uncomfortable, unable as they are to free [illegible]selves either of their disgust with the present "dirty and lazy" appearance of the Sioux, or of the assumption that the country owes the red man compensation. Many astonishing psychological documents were recorded during the days of western conquest; they reveal an unexplored level of history, namely that of the changing consciousness of fighting groups.

Red Cloud had always predicted that some day the Sioux would be entirely at the mercy of the whites if they signed treaties in which rations were promised them in recompense for the land, their natural provider. Indeed, in 1889, the Indian Department came to the quite logical conclusion that it was dangerous to feed too well people from whom one expected special efforts toward self-sustenance. Consequently, the rations were cut, and the traumatic fear of famine which the disappearance of the buffalo had caused was revived. The Indians were as powerless in this situation as children are in the hands of frustrating adults. When they realized that neither war nor peace would help them to restore their ability to feed themselves with the fruit of their own labor, they developed a short-lived hope that by radically and cruelly changing themselves they would regain spiritually what fruitless attempts to change historic reality had denied them.

The Sioux had heard of a mysterious prophet who had come to save what under the pressure of enemies had become for a moment in history a united Indian nation. Wovoca, a full-blooded Paiute, during an eclipse, had a vision in which he could see all the dead gathered around God and the future filled with buffaloes. On March 4, 1938 a representative from South Dakota brought two Sioux, Dewey-Beard and James Pipe-on-Head, a grandson of Chief Big Foot, to Washington "in support of claims for injuries suffered, as provided in a bill," which contemplates payment of $1,000 to each living Sioux Indian injured at Wounded Knee and $1,000 to the heirs of any Sioux Indian killed in said massarce".

Our curiosity in regard to the educational difficulties in the Indian Service was focused first on those psychological realities in both groups in the light of which they characterize persons of the same or the other group as difficult, disturbed, or abnormal. It is known that some of the first Indian students in American universities often failed to show whether or not they knew anything about a subject under discussion. They were unaware of the fact that as a consequence of their behavior they were assumed to know their lesson, while their teachers were unaware that a well-educated Sioux boy does not speak his mind in the presence of people who know a subject better.

In the consideration of problem cases among children it seems important to know what the problem looks like in the child's own conscience and what to his parents and to his teachers and then to consider the relation of these three agencies of education. Just as it is very hard to induce a hypnotized person to do anything which is "bad" in terms of the early conscience given him by his parents, it is very difficult to make a person, by any kind of treatment, "better" than the standards of his early conscience force him to be. The Sioux having internalized, as we saw, in a short period of their history, their aroused aggression and cruelty, and being deprived of their centrifugal outlets, would most probably not be able to stand the burden if they could not externalize some of their aggression at least in calumination and in acts of sabotage and passive resistance, and the U.S. employee is their victim. The young American democracy lost a battle with the Indian when it could not decide whether it was conquering, colonizing, converting, or liberating, and sent successively representatives who had one or another of these objectives in mind.

Today the Sioux boy will catch a glimpse of the existence for which his play religion still prepares him only by observing and (if he can) joining the dances of his elders. It is the existence of the man with the "strong heart" who learns to use the tools of his material culture to expand his hunting powers beyond his body's limitations: mastering the horse he gains a swiftness of which his legs are incapable in order to approach animal and enemy with paralyzing suddeness; with bow, arrow, and tomahawk he extends the skill and strength of his arm; the breath of the scared pipe wins the friendship of men, the voice of the love flute the woman's favor; charms bring him all kinds of luck with a power stronger than naked breath word or wish. Only the great Spirit he learned, and his knowledge of the right way for each individual could be hunted solely with the searching concentration of the man who went alone into the wilderness, without food or possessions, and with weapons to be used only against himself.

The girl was educated to serve the hunter and to be on her guard against him but also to become a mother who will surely not destroy in her boys what it takes to be a hunter. By means of gossip ridiculing "people who did such and such and unheard of thing" she would (as she had seen her mother do) gradually teach her children the hierarchy of major and minor avoidances and duties which were placed between man and man, woman and woman, and especially between man and woman. Brother and sister do not sit with one another if of the opposite sex.

CONCLUSION: Whenever we find in past or primitive periods, an implicit wisdom which parallels the explicit knowledge or our day, we are filled with admiration although it would be hard to say whether for ancient intuition or modern rationality. Yet the contemporary Sioux's problems are as remote from the core of his ancestral methods as they are from the focus of present-day views on mental hygiene. The Sioux under traumatic circumstances has lost the reality for which the last historical form of his communal conscience was fitted: fear of famine led him to surrender vital communal functions to the feeding conqueror. Suddenly dependent on its functions to the feeding conqueror. Suddenly dependent on its archenemy, the tribe developed an attitude toward past and future which is somewhat comparable to the compensation neurosis in individuals in our culture.

How this attitude effects the mental state of individual members of the tribe deserves systematic investigation; one would probably find much character malformation (with increasing petty delinquency) both in the Indian and the white sense. On the other hand, the very fact that the Sioux can afford to avoid a testing of his communal strength on the realities of today, allows him to preserve an anachronistic system of child training which remains the continued source of inner peace under desperate communal conditions. Thus the Sioux can wait for a restitution of the mythical abundant life and leave to the United States government the providing of immediate necessities.

Obviously, only two measures could bridge this historical vacuum and could make whatever is left of the Sioux's communal conscience meet reality again for better or for worse: As is advocated by a large number of whites residing near or on the reservations, one could allow the Sioux to starve, thus hoping to bring to his attention the need for new economic values and consequently for new educational attitudes. Even if such a move were possible it would in all probability only serve to demonstrate how socially sick the tribe really is and how unable to manage aggression. The second possibility would be the proper influence on and the wise utilization of the Sioux child's early education. This would need systematic research; and whatever result such a laboratory experiment in tribal re-education may have, it can hardly change the fact that the liberated Plains tribes (not priviliged as are the Pueblos to seclude themselves on self-sustained islands of archaic culture) will probably at best join the racial minorities in the poorer American population. Unavoidably, the psychological effects of unemployment and neurosis will be added to tuberculosis, syphilis, and alcoholism which the Indians have acquired so readily. In the long run, therefore, only a design which humanizes modern existence in general can deal adequately with the problems of Indian education.